

Volume II

**THE
SĀMĀYIKA
SŪTRA**

By Upadhyaya Amar Muni

Publishers: Sugal & Damani

© and
Veerayatan

Title: Equanimity

Author: Upādhyāya Amar Muni

Translation: Pratibha Jain

First Edition: September 2012

Price: Rs.200/-

Delhi

ISBN :978-81-904253-1-5

Printed at:

Copies can be had from

Veerayatan
Rajgir 803116
Dist. Nalanda (Bihar)

Sugal & Damani Group

Mumbai

405, Krushal Commercial Complex
G M Road, Above shopper's stop
Chembur (W), Mumbai 400089

Chennai

Siyat House, IV Floor
961, Poonamallee High Road
Purasawalkam, Chennai 600084

6/35, WEA Karol Bagh
New Delhi 110005

Kolkata

Indraprastha Apt., Ground Floor
46-A, Pandit Madanmohan Malviya Sarani
Chakraberia Road North, Bhawanipur
Kolkata 700020

Pune

C Wing, Kapil Tower, IV Floor
45, Dr. Ambedkar Road
Near Sangam Bridge
Pune 411001

From the translator's desk...

It is always a challenge to capture the essence of a saint's thoughts in another language. More so, when they are in the form of writings and reflections on sāmāyika, an essential process of self-purification.

We are indeed grateful to Shri Sugalchand Jain for giving us this blessed opportunity of translating the words of one of the greatest saints of the Jaina religion, Upādhyāya Amar Muniji. The original Hindi text "Sāmāyika Sūtra" is a comprehensive work on the insights and profound implications behind the inclusion of sāmāyika in our lives. It is a religious discipline that brings equanimity in our lives and is considered one of the essential rites of Jaina spiritual practices. The great saint's subtle, profound and insightful words are a priceless gift to us. The constant dwelling upon his magnificent thoughts during the process of translation has been a heart-warming reward indeed.

My profound thanks to my mentor and father, Shri Dulichand Jain for his consistent and meticulous inputs; my friend and partner, Jigyasa Giri who left no stone unturned in refining the translation; and Nisha Nahar, Probal Ray Choudhry and Sangeetha Surana for their help at various stages.

We hope that the great saint's message has been preserved in its pristine purity while we applied our humble understanding into his enchanting words.

Pratibha Jain

July 26, 2012

Publisher's Note

We deem it an honour and privilege to place before you another of the spiritual works of Upadhyaya Shri Amar Muniji. In our humble effort in popularizing Amar Muniji's spiritual reflections, we had brought out 'Bliss', the English translation of his discourses on Aparigraha Darshan. The same will be brought out in other languages as well.

'Equanimity', the book in your hands is the English translation of Shri Amar Muniji's essays on Samayika Sutra. We are grateful to Dr. Pratibha Jain & her team for the excellent translation. The book explains in detail how one has to practise samayika. We would also like to record our appreciation and thanks to Mrs. Jency Samuel for her efforts in editing the work.

We believe Shri Amar Muniji's words are more relevant than ever in today's strife-torn world. We decided to bring out translations so that the words of the saint reach a wider audience, especially the younger generation. We find that in the changing social milieu, the younger generation, Jain children in particular, lack a functional knowledge of Hindi and Prakrit languages. This English version is for the benefit of these youngsters. We feel that the translation would be equally useful to those members of the community who have settled abroad and whose family members have been trained only in English. We are sure his words would bring equanimity to all those who read his works and also practise samayika. We are sure that the translation and transliteration would provide the required focus to the devotee.

I thank my business partners Shri G N Damani, Shri P B Chheda, Shri R N Damani, Shri Prasanchand Jain, Shri Vinodh Kumar, Shri Kishor Ajmera, Shri Nitesh Damani, Shri Pramod Jain and Shri Mitul Damani whole-heartedly for supporting me in all my endeavours. My special thanks to my family members for their suggestions and support. I am thankful to Veerayatan of Rajgir for the cover design.

Let me also briefly tell the readers the reasons for bringing out this translation in two volumes. The first volume tells why samayika should be practiced. It provides in great detail the methods and procedures to be followed in practicing samayika such as why one should practice samayika and the manner in which it should be practiced including details of methods to be adopted while practicing samayika.

The first volume also furnishes in adequate details of external and internal structure of the samayika sutra; the purification of samayika; the mistakes one might commit by accident while practicing samayika. The ideal time, pastures and directions for samayika and also spells out why samayika has come down the ages in the Prakrit language.

The second volume lays down the contents of samayika in the order prescribed by Saints of Yore. The intention in incorporating this as volume two of the translation is to ensure that the average devotee has access to a handy volume (preferably laminated) while practicing samayika on day to day basis while volume one provides adequate material for deep studying and introspection.

My heartfelt gratitude to Acharya Shri Chandanaji for blessing and endorsing our efforts in bringing out the English version of Samayika Sutra.

We are also grateful to Sri T R Daga for his constructive encouragement and co-operation in bringing out this volume.

N Sugalchand Jain

September, 2012

Foreword

Upadhyaya Shri Amar Muniji was a great visionary in the social and spiritual realms. With a sharp intellect and intuition, he had a unique ability to simplify profound spiritual tenets so as to benefit the lay man. His discourses that benefitted multitudes have been brought out as books.

His works are not only of high spiritual value, but of great literary merit as well. He analysed and presented spiritual principles from all perspectives that anyone who listened to him did not have any doubts on the subject. Such was his clarity of thought and clarity of presentation.

His public speeches drew crowds since everyone wanted to be spiritually enlightened. His discourses on Samayika Sutra in Hindi had been compiled into a book by the same name. Now the English translation of the book, titled Equanimity, is being brought out.

The book consists of two volumes. The first volume begins with explaining what soul is, and goes on to compare the standpoint of various conservative and neo-religious groups. It lays the foundation on what humaneness is and how one could inculcate it. On this foundation, the meaning of samayika, internal cleansing for samayika, dress code, significance of samayika, its worth, etc., are discussed in detail. We also feel that the translation and transliteration are excellent and useful additions to the venture.

The second volume of the book is on Samayika Sutra. This part gives the order in which the sutras are to be recited, and explains the meaning and implication of each sutra.

We feel happy and blessed in bringing out this book in English. The insightful words of Amar Muniji presented in this book will surely bring happiness and equanimity.

My blessings and thanks to members of the Sugali & Damani Group for the devoted effort in bringing out this volume. I am aware that they have brought out a number of spiritual books earlier, the latest effort is welcome addition to the spiritual literature of Jain community.

Our thanks and congratulations are also due to Dr. Prathiba Jain and her colleagues for their extremely competent translation and transliteration of the samayika volume. Our thanks also go to Mrs. Jency Samuel for her efficient editing.

Acharya Chandanaji
Veerayatan, Rajgir
September, 2012

CONTENTS

THE SĀMĀYIKA SŪTRA

- 1 Namaskāra sūtra – Five-fold obeisance
- 2 Samyaktva sūtra – The sūtra of right faith
- 3 Guru-guṇa-smaraṇa sūtra – Remembering the guru's qualities
- 4 Guru vandanā sūtra – Obeisance to guru
- 5 Ālocanā sūtra – The sūtra of introspection

- 6 Kāyotsarga sūtra – The sūtra of meditation
- 7 Āgāra sūtra – The sūtra of exceptions
- 8 Caturviśatistava sūtra – Obeisance to the tīrthaṅkaras
- 9 Pratijñā sūtra – The sūtra of pledge
- 10 Praṇipāta sūtra – The sūtra of obeisance
- 11 Samāpti sūtra – The sūtra of conclusion

APPENDIX

Procedure of sāmāyika

.1.

NAMASKĀRA SŪTRA – FIVE-FOLD OBEISANCE

Sūtra:

namo arihantāṇaṃ,
namo siddhāṇaṃ,
namo āyariyāṇaṃ,
namo uvajjhāyāṇaṃ,
namo loe savvasāhūṇaṃ.
eso pañca-namokkāro, savva-pāva-ppaṇāsaṇo.
maṅgalāṇaṃ ca savvesiṃ, paḍhamāṃ havai maṅgalaṃ

Glossary:

namo - I bow to
arihantāṇaṃ - the arihantas (victors)
namo - I bow to
siddhāṇaṃ - the siddhas (liberated souls)
namo - I bow to
āyariyāṇaṃ - the ācāryas (preceptors)
namo - I bow to
uvajjhāyāṇaṃ - the upādhyāyas (spiritual teachers)
namo - I bow to
loe - in this universe
savva - all
sāhūṇaṃ - the sādhus (ascetics)
eso - this
pañca - five-fold
namokkāro - obeisance
savvapāva - all the sins
ppaṇāsaṇo - annihilates
ca - and
savvesiṃ - among all
maṅgalāṇaṃ - the auspicious
paḍhamāṃ - supreme
maṅgalaṃ - is auspicious
havai - is

Meaning:

I bow down to the arihantas; I bow down to the siddhas; I bow down to the ācāryas; I bow down to the upādhyāyas; I bow down to all the sādhus in this universe. This five-fold obeisance annihilates all sins, and is the supreme among all that is auspicious.

Analysis:

In human life, namaskāra or paying obeisance holds an esteemed position. One can gauge the extent to which a person admires and emulates another's qualities from the manner in which he or she pays obeisance to those superior in stature or intellect. The gentleness, and sensitivity of an individual can be assessed from the joy with which he bows before those great souls that are superior to him, setting aside all egos and offering himself to them completely.

The meaning of namaskāra:

Obeisance is the perfect symbol of humility and openness to superior qualities. The grammarians give the following analysis of obeisance -

mattastvamutkr̥ṣṭastvattohamapakr̥ṣṭaḥ, etadadvaya bodhanānukūla vyāpāro hi
namaḥ śabdārthaḥ

The meaning of the word 'namaskāra' is this: "You are greater than me, superior to me in qualities and I am inferior to you with lesser qualities."

Here the relationship between lesser and greater beings is as pure and qualitative as that of father and son, or master and disciple. It is the kingdom of love and devotion that exists between devotee and deity. The devotee stands before his god only to receive pure saṁskāras from him. Nowhere is the feeling of helplessness and dependence to be seen in this. It is not therefore, a relationship between master and slave.

The emotion of namaskāra:

In scriptural language, namaskāra is an emotion of joy and appreciation. To become overwhelmed with adoration, and to express respect and reverence towards those

evolved souls who are more radiant and superior to oneself in qualities is pramoda bhāvanā or joyous appreciation.

By practising this emotion of love, the aspirant finds that the negative qualities of envy, jealousy and pride are uprooted. One acquires positive energy, and as a result, the heart of the sādḥaka becomes broader, kinder and more sublime. We have incredible stories in our scriptures that tell us of many an aspirant who brought about a transformation in his life by the sheer power of this emotion.

The benefit of namaskāra:

We are now in an era of logic and reasoning. We question everything around us. We want a logical reason for rules that exist, for practices we are expected to follow. So we ask - why must we pay obeisance to the enlightened beings? Can we really benefit from uttering their name? Can they do anything for us?

To these questions, my response is - when did anybody ever claim that the arihantas and siddhas have done anything for us? They have no direct relationship with our evolution or destruction. It is each individual who has to do whatever is required for his or her evolution. But one can draw inspiration and strength from these enlightened beings, and thus they are a motivation for our evolution. These five padas are our support, our ideals and our goal. It is our spiritual goal to reach where they have reached, and to uplift our souls as they have done. Duty does not mean superficial efforts. In this respect, the Jaina path is in agreement with others who prescribe duties. But where duty is considered as help, deliverance and magical powers, Jainism treads its own independent view.

By uttering the name of great souls like arihantas, the blemishes of sins are washed away just as thieves pack up and disappear with the rising of the sun. The sun does not directly chase the thieves away; they disappear of their own accord at its very sight. The sun does not come near the lotus, rather the lotus blooms at the sight of the sun. For the lotus, the sun is the instrumental cause, and not the material cause for blooming. So also, the name of liberated souls such as arihantas is the instrumental cause for the evolution of worldly souls. By chanting the names of great souls and masters, our thoughts get purified. By pure thoughts, negative resolves are thwarted. Strength, courage and

energy infiltrate the soul and the realization of its true and magnificent form dawns on us. At that moment, the karmic shackles get destroyed in the same manner as Hanumāna's fetters fell away when he realized his own strength in Lanka.

Worship of virtues:

There may be many sects in Jaina religion, and they may have their differences, but they are all unanimous in their view on the namaskāra mantra. This is the central axis on which all pilgrims unite. With the namaskāra mantra, all great role models of human endeavour are worshipped and the importance of bowing to their superior qualities finds great emphasis. You might have noticed that many of our non-Jaina brethren emphasize on personification in their mantras. Somewhere Indra is worshipped, and at other places, Viṣṇu, Śiva, Brahmā, Candra and Sūrya are venerated. But in the namaskāra mantra, you will not find the names of any persons or gods. Here obeisance is paid to those who have attained supremacy by the evolution of their qualities, whatever their cast, creed, colour, country, culture or sect. It is not to the attributes of external life that we bow, but to the spiritual qualities of the soul. The evolution of spiritual qualities such as non-violence and truth is the reason for this worship of qualities.

Meaning of the five padas:

The first universally beneficial pada of namaskāra mantra is that of the arihanta. The popular meaning of arihanta is – “The great soul that has conquered the blemishes and karmic enemies of the inner self such as desire, anger, ego and greed.”¹

Another meaning of arihanta is – “Supremely venerable soul - worthy of worship and capable of emancipation.”²

Yet another etymology declares that the soul which illuminates all creatures of this world with the light of knowledge, rests on the seat of Lord Arihanta.³

¹ aṭṭhavihaṃ pi ya kammaṃ, aribhūyaṃ hoi savvajīvaṇaṃ
taṃ kammamarihaṅtā arihaṅtā teṇa vuccanti - āva. niryukti 914

² a) arihanti vandaṇa namaṃsaṇāim, arihanti pūa sakkāraṃ
siddhigamaṇaṃ ca arihā, arahantā teṇa vuccanti - āva. niryukti 915

b) pūjāmarhaṅtīyarahantaḥ --- anuyoga dvāra vṛti - daśāśruta skandhavṛtti 1

³ nāsti rahaḥ pracchannaṃ kiñcidapi yeṣāṃ pratyakṣajñānitvāt terahantaḥ - sthānāṅga vṛtti 3/4

The second pada is of the siddha. Siddha means perfect. The great souls who have found complete freedom from karmic blemishes and the cycle of life and who have attained immortality, perfect knowledge and liberation, are addressed as *siddha*. Before achieving the siddha state, one has to cross the arihanta state. One cannot become siddha without becoming arihanta. Stated in worldly language, it can be said that arihantas are those who have freed themselves from life, and siddhas are those who have freed themselves from bodily bonds.⁴

The third pada is that of the ācārya. In Jaina religion, conduct is of great importance. At every step of the path, right conduct and vigilance are proof of the superiority of the Jaina sādḥaka. Verily, those who follow the right conduct in their own lives and inspire others to do so in their leadership of the saṅgha are known as ācāryas. The Jaina system has five main tenets – non-violence, truth, non-stealing, celibacy and non-possessiveness. The ācāryas have to follow these five great vows and help others follow them as well. They must help them atone for their wrongdoings while following these vows and help them continue to tread the path. Monks, nuns, laymen and laywomen comprise the four-fold congregation, and the responsibility of the administration of this spiritual exercise falls on the ācārya's shoulders.⁵

The fourth pada is that of the upādhyāya, who bestows upon us the wisdom of discrimination. By knowing the body to be different from the soul, the sādḥaka understands the difference between the inert body and the conscious soul. This helps to bring evolution and idealism into one's life. Therefore, the responsibility of imparting spiritual knowledge rests on the upādhyāya. He resolves the inner shackles and complexities of human life through subtle processes, and imparts the light of discrimination to those who wander in the darkness of ignorance - 'upa-samīpedhīyate yasmāt iti upādhyāyaḥ.'

The fifth pada is that of the sādḥu. The meaning of sādḥu is – "The sādḥaka who is engrossed in the sādhanā of the soul." Every individual is searching for

⁴ dīhakāla rayam jān tu, kammaṇse siamaṭṭhahā
siam dhantaṃ ti siddhassa, siddhattamuvajāyāi - āva. niryukti 917

⁵ pañcavihaṃ āyāraṃ, āyaramāṇassa taḥā pabhāsantā
āyāra dansantā, āyariyā teṇa vuccanti - āva. niryukti 988
maryādayā carantītyācāryāḥ --- ācārāṅga cūrṇi

accomplishment, but only great souls think of accomplishment for the soul's evolution. By the Jaina definition, sādhus are those who give up worldly passions and keep their five senses under control, stay within the boundaries of celibacy and conquer anger, pride, delusion and greed. They follow the five great vows of non-violence, truth, non-stealing, celibacy and non-possessiveness, and worship the five samitis and three guptis in a proper manner. They follow the five tenets of knowledge, vision, conduct, penance and vigour without faltering. Such sādhus can be either men or women.

"sādhayanti jñānādiśaktibhirmokṣamiti sādhaḥ."

A broader vision:

The sādhu pada is elementary. Ācārya, upādhyāya and arihanta – these three padas are the evolved forms of the sādhu pada. In the absence of sādhu pada or monkhood, these three states cannot be attained.

In the fifth pada, special attention is paid to the words 'loe' and 'savva'. Here the equanimity of Jainism comes clearly to the forefront. From the point of view of object, monkhood may be restrained by dress code; but from the point of view of 'emotion' or 'feeling', wherever monkhood is found in this vast world, on whomever it is bestowed, it is considered worthy of worship and thus one must pay obeisance to it. Such is the greatness of this ideal.

God and guru:

The first two of the five padas fall in the category of god, and the last three are in the category of guru.

Ācārya, upādhyāya and sādhu are sādhakas. They are still on the path of self-evolution. Therefore they are considered gurus and so are worshipped by the śrāvakas who are inferior to them. These gurus in turn worship the superior beings like arihantas. But arihantas and siddhas have attained the highest state of evolution; therefore they are siddhas or gods. Their lives have no trace of attachment, aversion or delusion; therefore they cannot falter or fall. Arihantas are also complete and siddha-like. In the

Anuyogadvāra, they are considered as siddhas. With regard to purity of the inner self, there is no difference between the two. The difference is merely in undergoing the remaining karmas. These are known as the prārabdha karmas which are yet to be fructified. Arihantas still experience the joys and sorrows of their prārabdha karmas, whereas the siddhas are free from their physical being and hence have shed their prārabdha karmās already.

Cūlikā:

The cūlikā refers to the appendix that follows the five padas in the navakāra mantra. It is very significant since it explains the power of paying obeisance to the five padas. It is stated in the cūlika that by paying obeisance to the five supreme divinities (parameṣṭhīs), all kinds of sins are washed away forever.

The first two padas of the cūlika explain the journey of the soul as it undergoes annihilation of sins, and the last two padas of the cūlika state the rewards and fruits attained therein. When the soul is cleared of its blemishes, it becomes auspicious and pure. The namaskāra mantra, by destroying all karmas, takes us beyond the state of void, and shows us the path which leads to a state of complete emancipation.

Obeisance - dual and non-dual:

Ācārya Jayasena, in his exposition on namaskāra, describes it in two forms – one is the dual obeisance and the other is the non-dual obeisance. Where there is a marked difference between the devotee and the deity, where a person is aware of himself as a devotee and sees the other as deity, there duality remains and the obeisance is considered dual in nature. But when the fluctuations of attachment and aversion are destroyed leading to stability within the self, the soul perceives itself as a form of the worshipped arihanta. Such a person is conscious only of his own inner form, and pays obeisance to that soul within. This is known as the non-dual obeisance. Among the two, it is the latter that is superior. Dual obeisance is an instrument that must ultimately lead to non-dual obeisance. At the outset, the sādhanā performs duality oriented sādhanā, and as he evolves further, his sādhanā becomes devoid of difference and duality. Complete and non-dual sādhanā is reached in the state of arihanta. In this context, Ācārya Jayasena states -

ahamārādhakaḥ ete ca arhadādaya ārādhyā, ityārādhyārādhaka-vikalparūpo
dvaitanamaskāro bhaṇyate. rāgādyu pādhi-vikalpa-rahitaparamasamādhi-
balenātmanyeva ārādhyārādhakabhāvaḥ punaradvai jiyabhayāṇaṁ maskāro
bhaṇyate

- *Pravacanasāra 15 Tātparyā-vṛtti*

Obeisance to the self:

For the sādhanā of non-dual or singular obeisance, the aspirant has to be steadfast from the real standpoint. The supreme goal of Jainism is the real standpoint. Our journey is not just to stop somewhere along the way. In the form of religious victory, we want to reach the supreme goal of our true self. Therefore, while reciting the navakāra mantra, the sādhanaka must experience oneness with all the five great padas. He must reflect thus – “I am the soul, untainted by karmic blemishes and shackles that arise from ignorance. If I move ahead by lifting the veils of ignorance and attachment from my inner vision, and finally remove them layer by layer completely, then I am also the sādhu, the upādhyāya, the ācārya, the arihanta and the siddha respectively. What can be the difference between them and myself? At that point, my obeisance will be to my own self. And even now, this obeisance that I pay is not in slavery, but as a respect for the qualities of the self. Thus, in actuality, I am worshipping my very own self.” Just as the Jaina scholars call the supremacy of the real standpoint in the *Bhagavati sūtra* as sāmāyika, so also the soul is known as the conglomeration of the five supreme authorities. Therefore from the real standpoint, obeisance is finally to the self rather than to the five parameṣṭhis separately. By contemplating on paying obeisance to oneself, the venerability, supremacy, purity and the ultimate godliness of the self is echoed. The sombre reverberation of Jainism is that the soul is the builder of its own future, it is the storehouse of eternal peace, and is pure like the highest spirit - “appā so paramappā”. Truly the ātmā is the paramātmā, or the soul in itself is God.

External obeisance is the beginning of the path. Its goal is in reaching the real standpoint, and not in anything else. Such thought does not simply spring from my imagination. This analysis and the description of non-dual obeisance and its contemplation have been handed down to us by ancient scholars. As one of them has stated:

namastubhyaṃ namastubhyaṃ, namastubhyaṃ namonamaḥ!
namo mahyaṃ namo mahyaṃ, namo mahyaṃ namonamaḥ!!

The great saint of Jainism, Śrī Ānandaghana has stated with great emotion in the following prayer thus -

aho aho hūm mujhane namū, namo mujha namo mujha re!
amita phaladāna dātāranī, jehane bheṇṭa thaī tujha re!!

Obeisance with object and thought:

In the five padas of the navakāra mantra, the word with which the mantra commences is 'namo'. This is a symbol of obeisance. Its implication is that to pay obeisance to great souls is to worship them. By nNamaskāra, we express our faith, devotion and pure emotion towards pure soul. Worship by obeisance (namaskāra pūjā) is of two kinds - obeisance with object (dravya namaskāra) and obeisance with thought (bhāva namaskāra). The process of dravya namaskāra is to aid activity in the limbs and head by stabilizing and co-ordinating them and bowing down to the object of one's worship or obeisance. The process of bhāva namaskāra means that one must remove the active mind from all fluctuations and engage it towards the object of one's worship or obeisance. It is the duty of those who perform namaskāra to deliver both kinds of obeisance. See the reference for 'namaḥ' in the scriptures -

namaḥ iti naipātikaṃ padaṃ pūjārtham. pūjā ca dravyabhāva-saṅkocaḥ. tatra karaśiraḥpādādidravyasanyāso dravyasaṅkocaḥ. bhāvasaṅkocastu viśuddhasya manaso yogaḥ.

- *Dharma Saṅgraha 2 Adhi.*

The meaningfulness of sequence:

Since it is the siddhas who have reached the highest state of unblemished purity, one must first pay obeisance to them. But it is the benevolent arihantas who show the form of the siddhas to us and reveal the undivided light of truth; hence we pay our obeisance to them first.

In the present day, it is the sādhus who reveal the light of truth for us. Thus the question often asked is whether one must pay obeisance to the sādhus first. To this question, the humble response would be that the ones who have had the discrimination to see the complete light of truth in kevala jñāna are the arihantas. That truth which they experienced for themselves, is only being expounded by the sādhus before the masses. Hence it is the arihantas who are to be revered even prior to the sādhus.

The supreme mantra:

There is no greater mantra than the navakāra mantra in Jainism. The Jaina religion is a religion of great spiritual reflection; therefore its mantra primarily consists of spiritual thought. Jainism believes that the navakāra is the essence of the entire Jaina literature (pūrvas). It shows the greatness of the impartial thought born from equanimity, and the importance of guṇa pūjā or worship of qualities irrespective of community, nationality or sect. The message of Jainism has spread because of its goal of equanimity. Thus the navakāra mantra which is the first mantra of Jaina literature is the symbol of this divine equanimity. The reason why the navakāra is known as a 'mantra' is because a mantra is that which protects us from sorrows and suffering when contemplated or reflected upon - "mantraḥ paramo jñeyo manana trāṇe hyato niyamāt."

This etymology of mantra fits the navakāra very well. Disbelief is annihilated by expressing undying faith in the great spiritualists who have crossed the sea of attachment and aversion. By seeing oneself as inferior to them, by annihilation of disbelief, one's spiritual energy increases, and because of the surge in one's spiritual energy, all sorrows come to an end.

In ancient texts, the navakāra mantra is also referred to as parameṣṭhī mantra. Those great souls that are steady in their supreme state of equanimity, who have reached the highest state of spiritual evolution are known as parameṣṭhīs. And the mantra that pays obeisance to these souls is considered as parameṣṭhī mantra.

Supremely auspicious (mahā maṅgala):

The Jaina tradition respects the navakāra mantra as one of supreme auspiciousness. Many ācāryas have described the greatness of navakāra. Even the cūlika of navakāra states that it is supreme among auspicious objects, i.e., it is the most auspicious among all mantras that expound the soul's infinite qualities -

maṅgalāṇaṃ ca savvesiṃ paḍhamāṃ havai maṅgalaṃ

So let us reflect on what auspiciousness is. There are two kinds of maṅgals - one is dravya maṅgal (auspiciousness of object) and the other is bhāva maṅgal (auspiciousness of thought). The former is considered to be materially auspicious and the latter as spiritually auspicious. The ordinary man is trapped in the former and thus in the mire of false beliefs. But Jainism propounds that such auspiciousness can easily turn into inauspiciousness. Therefore, auspiciousness of objects is neither focused (aikāntika) nor final (ātyantika). For example, yogurt and rice are considered auspicious. But if yogurt is consumed during a bout of fever, would it not cause more damage? If the grains of rice that dot the forehead along with vermilion as a sign of auspiciousness fall into the eye, is that not harmful to the eye? In this manner, auspicious objects can turn inauspicious in a fraction of a second. Therefore, a true aspirant must stay away from focusing on auspiciousness of objects and instead, adopt auspiciousness of thought. The navakāra mantra is auspiciousness of thought. It is connected to the inner world and protects the aspirant from all kinds of sorrows. Auspiciousness of thought can be experienced through many channels such as chanting, penance, knowledge, vision, prayers, obeisance and adherence to rules and regulations. All of these which arise from auspiciousness of thought, lead to emancipation and are therefore focused and conclusive (ekāntika and ātyantika). It is from this standpoint that Ācārya Jinadāsa has defined the etymology of the word 'maṅgala' as follows -

maṅgaṃ nārakādiṣu pavaḍantaṃ so lāti maṅgalaṃ
lati geṇha iti vuttaṃ bhavati-daśa

- Cūrṇi 1/1

'Maṅga' means hellish and that which protects us from hell is maṅgal. Before commencing any auspicious task, one must create auspiciousness of thought by reciting the navakāra mantra. It is the king of all auspiciousness; therefore, all other auspicious

objects of this world are but slaves to the king. In the eyes of a true Jain, how can auspicious objects have much significance?

The nine padas (nava pada):

Navakāra mantra is known by other names such as namaskāra mantra and parameṣṭhī mantra, but since this mantra has nine lines, it is popularly known as navakāra. The first five are the primary padas that pay obeisance to the five parameṣṭhīs, and last four are those of cūlika, which describes the rewards the soul gets by meditating on the first five padas. There is another tradition which propounds that in the cūlika, **namo nāṇassa** means obeisance to knowledge, **namo dansaṇassa** means obeisance to vision, **namo carittassa** means obeisance to conduct, and **namo tavassa** means obeisance to penance. With the help of the cūlika, the aspirants climb the spiritual ladder, become arihantas and thereafter attain the position of the eternal, immortal siddhas. By paying obeisance to knowledge, vision, conduct and penance, Jainism has expressed the importance of guṇa pūjā. Therefore, the importance of sādhus and other padas is not because of the individual, but by virtue of his qualities. And when this sādhanā is complete, then the aspirant reaches the divine state of arihantas and siddhas. Let us look at the nine padas in detail:

Nine – the number of accomplishment:

In Indian tradition, the number nine is considered as the symbol of akṣaya siddhi or everlasting accomplishment. The other numbers are not imperishable, and they deviate from their true form. But the number nine always remains indivisible and eternal. The basic example of the multiplication table of nine proves this point. Multiply nine by any number and the sum of the digits in the answer will total to nine.

$$9+9$$

$$18=1+8=9$$

$$27=2+7=9$$

$$36=3+6=9$$

$$45=4+5=9$$

$$54=5+4=9$$

$$63=6+3=9$$

$$72=7+2=9$$

$$81=8+1=9$$

$$90=9+0=9$$

This simple mathematical process gives a perfect analogy of the immortal nature of *nine*. Interested scholars may read the author's *Mahāmantra Navakāra* for indepth analysis. The eternal resonance of the nine padas of navakāra signifies that just as number nine is undivided and eternal, the aspirant who worships the navakāra of the nine padas attains an immortal, eternal state. The worshipper of navakāra mantra can never become weak or inferior. He will always remain a progressive traveller towards liberation and emancipation.

Nine - a symbol of spiritual progress:

The multiplication table of nine leads to numbers such as 9, 18, 27, 36, 45, 54 etc. up to 90. Among these, the first number is the undivided nine which cannot be broken. It is a symbol of siddha. Among the next numbers, each one has two digits. The first digit is a symbol of purity and the second one of impurity. All the ignorant beings in this world are in the state of 18, and in them, 1 represents a small fraction of purity and 8 represents the extent of impurity. From here, the life of spiritual practices begins. With a little sādhanā of right knowledge and vision, the soul gains the number 27. The implication is that the extent of purity increases to 2, and impurity reduces to 7. As sādhanā increases, the digits of purity become higher and those of impurity reduce. In the end, when sādhanā reaches its culmination, the number 90 is attained, which means purity reaches its undivided state of 9, and impurity is nowhere to be found as in 0. In this manner the aspirant who recites navakāra mantra with a pure heart evolves like the multiplication table of 9 and reaches the siddha state in the form of 90. In this state, only the pure form of the soul remains. The fragments of karmic blemishes get destroyed forever.

.2.

SAMYAKTVA SŪTRA - THE SŪTRA OF RIGHT FAITH

Sūtra:

arihanto maha devo, jāvajjīvāie susāhuṇo guruṇo
jiṇa-paṇṇattaṃ tattaṃ, ia sammattaṃ mae gahiyaṃ

Glossary:

jāvajjīvāie - for entire life

maha - are my

arihanto - the arihantas

devo - gods

susāhuṇo - virtuous monks

guruṇo - teachers

jiṇa-paṇṇattaṃ - The reality as propounded by the Jinas (spiritual victors)

tattaṃ - dharma

ia - this

sammattaṃ - right vision

mae - I

gahiyaṃ - adopted

Meaning:

The arihantas are my gods, the virtuous monks are my gurus, the reality as propounded by the Jinas, who have transcended the shackles of attachment and aversion, is my dharma - I adopt this vow of right vision for life.

Analysis:

This samyaktva sūtra is the very foundation of Jainism. It helps the auspicious soul emerge from the darkness of ignorance and move towards the light of self-knowledge. It is the base, the foundation of all sādhanās or spiritual practices performed by the aspirant - penance, restraint, renunciation, rules and vows. If right faith is not followed, then all other religious pursuits are considered actions of ignorance and not of true religion. Thus they increase the shackles of worldly life rather than reducing them.

Primacy of right vision:

The first condition for attaining the state of a true śrāvaka or that of a true monk is right faith. Without right faith, any extent of practical conduct has no meaning. A number of zeroes will have no value if no non-zero digit precedes them. But by the support of a non-zero digit, a zero can become tenfold in its value. So also, with the support of right faith, conduct necessarily becomes resplendent in its fullness.

In the absence of right faith, a person cannot even claim to have wisdom, let alone conduct. A person may know the deepest mysteries of different philosophical systems of nyāya or sāṅkhya, he may create a thousand inventions in the field of science, he may write commentaries on profound religious scriptures; but if he does not have the right faith, he can only claim to have knowledge, not wisdom. There is a lot of difference between knowledge and wisdom. A knowledgeable man's point of view is inclined towards this outer material world, but a wise man's is inclined towards the inner spiritual world. Thus the former uses his knowledge to become rooted in worldly goals, but the latter uses his wisdom to become focused in spiritual goals. This venerable worship of truth is not possible without the right faith. Therefore, Lord Mahāvīra clearly expounded in his final discourse at Pāvāpurī – “He who is devoid of right faith cannot attain knowledge, one without knowledge cannot achieve conduct, one without conduct cannot attain emancipation, and one without emancipation cannot reach the state of nirvāṇa.”

nādansaṇṇissa nāṇaṃ, nāṇeṇa viṇā na hunti caraṇaguṇā
aguṇissa natthi mokkha, natthi amokkhassa nivvāṇaṃ

- Uttarādhyāyana Sūtra 28/30

Three states of the Soul:

To understand what samyaktva is, let us understand that all souls in this world are divided into three states – external self or bahirātmā, inner self or antarātmā, and supreme self or paramātmā.

In the first state of external self or bahirātmā, the purity of the soul is tainted by vision-deluding karmas (mithyātva mohaniya karmas), which by their rise make the soul perceive an object or action as it is not. Thus the soul is continually trapped in wrong

resolves and matters of material pleasures as its ideal, and wastes its energy in trying to attain them. Such a soul never looks towards the right resolves. He feels animosity towards the right path and is drawn towards the wrong path. This is the nature of the external self.

In the next state of inner self or antarātmā, the decline of these vision-deluding karmas leads to 'kṣayopaśama' or destruction and subsidence of karmic matter, allowing the soul to become illuminated by the light of right faith. Here the soul confronts the true religion of the soul, experiences detachment from material joys, drawn towards the true nature of the self, and feels the awakening of oneness between the soul and supreme soul. Thereafter, as the cloud of the conduct-deluding karmas (cāritra mohaniya) begins to clear, the soul in its clarity, turns away from external forms and becomes focused on its inner form, conquers the blemishes with its evolution, adopts vows and restraints, and attains the state of a true aspirant and true sādhu.

The third state of paramātmā is the supreme state. As the soul develops its spiritual qualities and attains its innate form, it destroys the blemishes caused by knowledge-obstructing and other negative karmas. It is finally illuminated with the light of kevala jñāna and kevala darśana. Then it attains the supreme state of paramātmā. This is the nature of paramātmā in Jaina thought.

Guṇasthāna - A pointer to self-evolution:

Guṇasthānas are the fourteen stages of spiritual development in Jaina thought. The first, second and third stages refer to the state of bahirātmā. The fourth to twelfth stages indicate the state of antarātmā, and the thirteenth and fourteenth stages refer to the supreme state of paramātma. Every aspirant comes out of the state of the external self or bahirātma and enters the first state of inner self or antarātma, i.e. right faith. It is here that he encounters the real light of truth. This is the fourth stage of guṇasthānas known as right vision. From here, the aspirant reaches the state of the true śrāvaka in the fifth guṇasthāna, and that of the true ascetic in the sixth. The seventh to twelfth stages indicate the spiritual evolution of the monk. In the twelfth stage, the mohaniya or the deluding karmas are totally destroyed. When this happens, other karmas that cause

hindrance in daily life (antarāya), to knowledge (jñānāvaraṇīya) and vision (darśanāvaraṇīya) are also destroyed. Herein the aspirant reaches the thirteenth stage. He is now a Jina, in the state of detachment, beyond attachment and aversion. In the thirteenth stage, he undergoes the remaining karmas such as āyuṣ karma and vedanīya karma, and finally crossing the fourteenth stage, he attains the state of the eternal, immortal siddha, or the paramātmā. This is the final stage of evolution of the soul. Here he attains that fulfillment beyond which there is neither evolution nor regression.

Niścaya-vyavahāra – the real and practical standpoints:

The meaning of samyaktva or right faith in brief is discrimination. It is the discrimination between the inert and the living, and between the truth and untruth that leads life on the right path. In the scriptures, samyaktva has been divided into many types. Among these, the one that is most important is that of the real and practical standpoint. The soul which is born from spiritual evolution becomes interested in understanding all that needs to be known (jñeya or knowledge of true concepts such as soul and non-soul). It refrains from actions and thoughts to be shunned (heya or sins such as violence and untruth) and adopts the path of spiritual enhancement (upādeya or the right path of vows, principles and regulations). Such a soul is known as niścaya samyaktva or the soul with real right faith. The practical right faith is primarily faith-oriented. Thus, to shun the wrong god, wrong teacher and wrong religion, and to keep firm faith in the right god, right guru and right religion are aspects of the practical right faith. Practical right faith is thus the external form of real right faith. Faith is that which emerges from the heart on seeing the evolution of spiritual energy in another being. Faith is not just an affirmation of the significance of great beings. It also includes an intellectual affirmation of them. Thus it can be stated in brief that, “The real right faith is an inner vision of the self, is oriented inwards and is primarily experiential; but practical right faith incorporates faith in god and guru, hence it is proven from the external viewpoint also.

In this text, we will also discuss whom one can have faith in, whom one should consider as guru, and what one can consider as religion. The aspirant takes the vow – “arihantas

are my god, the virtuous ascetics are my gurus and the religion prescribed by the Jinas is my religion.”

God - the arihanta:

Jainism does not consider the devas of the heavens as supernatural or venerable. To pray, serve or worship them is nothing but a sign of mental weakness. Jainism is a religion of immense spirituality. Only a person who has reached the highest stage of knowledge, vision and conduct, who is free of the worldly myre, who is a direct seer and knower of past, present and future by virtue of his kevala jñāna and kevala darśana, can be considered worthy of worship as god.

Jaina religion states that only that great being is the arihanta deva who is devoid of the eighteen sins as enumerated below:

1. Dānāntarāya - that which obstructs charity
2. Lābhāntarāya - that which obstructs gains of any kinds
3. Bhogāntarāya - that which hinders enjoyment of one-time pleasures such as food, clothing, etc.
4. Upabhogāntarāya - that which obstructs the enjoyment of constant or continuing pleasures such as clothing, dwelling, bed, etc.
5. Vīryāntarāya - that which obstructs the power of souls
6. Hāsya - mockery
7. Rati - likes
8. Arati - dislikes
9. Jugupsā - hatred
10. Bhaya - fear
11. Kāma - lust
12. Ajñāna - ignorance
13. Nidrā - sleep, unawakened state
14. Avirati - absence of vows
15. Rāga - attachment
16. Dveṣa - aversion
17. Śoka - worry
18. Mithyātva - deluded vision

Antarāya means obstruction. When the antarāya karmas are on the rise, one faces obstructions in every task, including giving of donation and receiving a cherished object. The antarāya karmas of arihantas have dissolved, and hence they are free of obstructions in their endeavours.

Guru - nirgrantha:

According to Jainism, the proof of a true guru is in his renunciation. The person who follows all the five great vows, has equanimity towards big and small creatures, eats just enough by receiving alms, follows the vow of celibacy, does not eat at night, does not keep possessions of any kind, and walks only by foot, is considered worthy of the status of guru.

Religion - Jina dharma:

True religion is that by which the inner space is purified, passions and the karmic layer over the soul are destroyed, and qualities of the self are enhanced. Subsequently, the soul must attain liberation from all sufferings and attain the eternal, immortal state. A religion such as the Jina Dharma is steeped in non-violence, truth, non-possessiveness, contentment, charity, austerity and contemplation.

Right faith:

Samyaktva or right faith is an inner attribute and hence difficult for laypersons to understand. In this context, it is the emancipated souls who can describe or talk about it with certainty and clarity. The āgamas have described five signs of a person in the state of samyaktva, by which right vision can be recognized in the practical world.

Praśama (tranquility), saṃvega (spiritual craving), nirveda (distaste for the temporal world), anukampā (compassion), and āstikya (unwavering faith); these five qualities signify samyaktva.

1) **Praśama (tranquility):** The subsidence of the flaws that arise from being rooted in worldly goals because of the force of untruth is known as praśama. A being rooted in

the right vision can never remain rooted in worldly objects. He is always ready to shun untruth and accept truth. In a way, his entire life is truthful and exists for truth only.

2) **Samvega (spiritual craving):** Samvega is born from the fear of worldly shackles that arise from passion, anger, pride and delusion. A person with the right vision is free of fear and conflicts. As he evolves to a higher plane, he becomes free of the fear of life and death, profit and loss, and praise and criticism. However, if he experiences fear or distaste, it is only towards worldly shackles. There is nothing more damaging than worldly fetters that can lead to the deterioration of the soul. Those who are cautious of these will free themselves from these fetters and move towards longing for spirituality, or samvega.

3) **Nirveda (distaste for the temporal world):** Nirveda means minimizing interest in material pleasures and sensual enjoyments. How can he who is a slave to sensual pleasures and who can commit any crime for fulfilling his desires, have the right vision? Material interests and right vision are in opposition to each other. The aspirant who is not too absorbed in the world, who is detached from sensual enjoyments is the one who can shine with the light of right vision.

4) **Anukampā (compassion):** The yearning to remove the sufferings of those in distress is known as anukampā. The aspirant with right vision is shaken when he sees others in pain, and invests his entire energy for their redemption. He is not as pained by his own troubles as he is by those of others. Those who remain untouched by the sorrows of others must re-examine their lives and make compassion their goal. Compassion is the mark of auspiciousness and redemption. It is said that the souls that are abhavya (incapable of attaining liberation) can never feel compassion in their hearts.

5) **Āstikya (unwavering faith):** To accept the reality of the soul and its higher journey which is validated by the āgamas is known as āstikya. The aspirant is not yet a siddha, he is just a sādha. Therefore, even if he is highly intelligent, he cannot ever know formless substances such as the soul by senses. Without faith in the divine voice, the journey of austerities cannot be completed. Therefore, even if the aspirant is progressing in the field of logic and argument, he should not lose contact with the āgamas which are primarily spiritual.

To refrain from deluded faith:

The opposite concept of samyaktva or right faith is mithyātva or deluded faith. Both cannot co-exist; therefore, it is the duty of the aspirant with the right faith to always remain cautious of wrong contemplations. He should not take the risk of allowing his right beliefs to become tainted by wrong beliefs. In brief, there are ten types of mithyātva or deluded faith:

- 1) To refuse to acknowledge righteous persons who are not attracted by wealth and lust, and who are unaffected by praise and criticism of worldly people as monks.
- 2) To grant the status of monks to those who give in to the temptations of wealth and lust, and who are always desirous of being worshipped and admired just because they are attired as monks.
- 3) To be rooted in untruth and thus consider the following ten dharmas as irreligious – uttama kṣamā (supreme forgiveness), uttama mārḍava (supreme humility), ārjava (supreme straight forwardness), śauca (supreme purity), satya (supreme truthfulness), sañyama (supreme self-restraint or self-control), tapa (supreme austerity), tyāga (supreme renunciation), ākiñcanya (supreme detachment) and brahmacarya (supreme chastity).
- 4) Adharma is those actions and thoughts that lead to the deterioration of the soul. Example: committing violence, intake of alcohol, gambling, thinking ill of others and the like.
- 5) Body, senses and mind are inert according to the ideals of Jainism. To consider them as soul, ie., to consider the non-soul as soul.
- 6) To consider soul as non-soul. For example, to believe that there is no harm in killing animals such as cow, goat, ox, etc. or in eating their meat because they do not have a soul.
- 7) To consider the wrong path as the right path. To consider harming dogmatic rituals such as worshipping Śeetalā, bathing in the Ganges, and doing rituals after death, as correct.

- 8) To consider the right path as the wrong path. To consider those old or new rituals which help in progress of religion, and evolution of society as incorrect.
- 9) To consider that which is inclusive of karmas as a devoid of karmas. There is no attachment and aversion in the paramātmā or supreme soul, yet to think of paramātmā as the killer of demons for redemption of his devotees, or to believe that the paramātmā becomes the spouse of those women who worship him, etc.
- 10) To consider that which is devoid of karmas as inclusive of karmas: Without attachment and aversion, neither can devotees be protected nor enemies vanquished. Without karmic connections, attachment and aversion cannot arise. Yet to think that all these are a divine play of the Lord is a mark of delusion. To believe that despite these activities, the Lord knows how to remain detached.

One must stay away from these ten kinds of deluded faiths.

Regular recitation of samyaktva sūtra:

The final question is that when the aspirant has adopted the vow of samyaktva at the beginning of his sādhanā, and performed all the necessary religious activities thereafter, what is the need for him to utter this sūtra everyday? Is there a new samyaktva being adopted everyday? The response is that samyaktva is adopted once in the beginning and not everyday. But it is recited everyday during sāmāyika and other religious activities simply to keep it fresh in one's memory. By repeating this everyday, the soul becomes energized and the vow becomes clearer, purer and stronger with each passing day.

Seen from the real point of view, samyaktva is not something that can be adopted or bartered. It is the pure transformation of the soul which awakens in the inner self. Recitation of the mantras and sūtras is a physical activity meant to keep the aspirant's mind constantly aware of the nature of samyaktva, so that he always remembers his own pure nature.

GURU-GUṆA-SMARAṆA SŪTRA - REMEMBERING THE GURU'S QUALITIES

Sūtra:

pañcindiya – saṁvaraṇo,
taha navaviha-bambhacera-guttidharo.
cauviha – kasāyamukko,
ia aṭṭhārasaguṇehi sañjutto..
pañca – mahavvaya – jutto,
pañcavihāyārapālaṇasamattho.
pañcasamio tigutto,
chattīsaguṇo gurū majjha..

Glossary:

pañcindiya – saṁvaraṇo – One who has controlled the five senses
taha – In this manner
navaviha-bambhacera-guttidharo – The practitioner of the nine-fold restraints of celibacy
cauviha-kasāyamukko – free from the four-fold passions
ia – these
aṭṭhārasaguṇehi sañjutto – bearer of eighteen virtues
pañca – mahavvaya – jutto – upholder of the five major vows
pañcavihāyārapālaṇasamattho – competent in practising the five-fold conduct
pañcasamio – practitioner of five-fold regulations
tigutto – of three-fold restraints
chattīsaguṇo – bearer of these thirty-six qualities
majjha – my
gurū – teachers

Meaning:

Those who have controlled the five senses, practise the nine-fold restraints of celibacy (continence), are free from the four-fold passions of anger, pride, delusion and greed, are bearers of the eighteen virtues which include practice of the five major vows, five-fold

conduct, five-fold regulations and three-fold restraints, and are thus the bearer of these thirty-six qualities, are my true teachers.

Analysis:

Is it befitting for the distinguished forehead of man, a unique gift to mankind alone, to prostrate at anyone's feet? Man's head is the supreme centre of thought. It is the creator of all situations. It is what has led him to the platform of his life, whether it is the infernal or the liberated. This vast expanse of the tangible physical world around us is the creation of man's intellect, which is symbolized by his forehead. Therefore, can there be a greater deterioration of man than his stooping to thoughtless surrender and slavery to just about anyone?

The worthy guru:

Those who wrote our scriptures have catalogued the significance of gurus and praised them with open hearts. They say that every aspirant should cherish feelings of extreme faith and devotion towards the guru. If man does not become devoted to the one who has directly done him good by helping him cross over from the complex path of illusion into that of restraint, how can he ever become a devotee of god whose presence is indirectly validated by the guru? Thus, the aspirant is indebted to his guru for life. A guru's greatness is boundless; hence every religious practice begins by worshipping the guru with devotion. But the question is - who is a guru? At whose feet should we prostrate ourselves? How can we differentiate between a true master and one who is merely attired in the garb of a guru?

The present day scenario, speaking specifically of India, is such that there are way too many hoodwinkers in the garb of a guru. They are in your midst at every turn, professing to be gurus, feeding on the innocence of aspiring devotees. One would not be too far from the truth in stating that apart from the other causes, one of the main causes for India's backward status in the world is this phenomenon of the false godmen that prevails. These are people who lead lives of grandiosity, revelling in all kinds of sensual gratification including rich food, wine, drugs and women among other pleasures. How

can one expect such a class of people to help in a country's growth and progress? How can a blind person show the path to the others? Therefore, this chapter reflects on who the real guru is. Every aspirant should take a firm vow to accept none other than those greats who are the bearers of the thirty-six qualities as described in the scriptures as one's spiritual master. It is essential to remember this vow and to reiterate the qualities of a guru before prostrating at the master's feet. It is with this aim that this sūtra (guru-guṇa-smaraṇa sūtra) is read during sāmāyika before uttering the guruvandanā sūtra.

Subjugating the five senses:

Our five senses – touch, taste, smell, sight and hearing – are greatly responsible for drowning us in this worldly ocean. A true guru is one who is detached from objects which attract or repel the senses.

Nine-fold celibacy:

By restraining the activities of the five senses, celibacy becomes easy to practise. Yet to follow the vow of celibacy with greater firmness, the scriptures have prescribed nine-fold restraints for the body, mind and speech known as guptis. In layman's terms, these can be understood as boundaries. Just as a boundary protecting whatever lies within its perimeter, these nine guptis protect the vow of celibacy.

1) Solitary residence (vivikta-vasati-sevā): To reside in a solitary place. An aspirant must stay in a place which is not inhabited by those who stimulate the senses or engage in lustful deviations. He should reside in a quiet and peaceful place and nurture the vow of celibacy.

2) Refrain from stimulating discussions (strī kathā parihāra): To stay away from discussions about the opposite gender. For men, this includes conversations that dwell on the caste, creed, beauty and attire of women. Just as the description of a lemon activates the salivary glands, discussion about women stimulate intense sensations. Likewise, women must also avoid discussions about men.

3) Avoidance of seat previously occupied by a person of the opposite gender (niṣadyānupaveśana): This gupti advises the male aspirant to avoid sitting in a place

that was previously occupied by a woman, and vice versa. It is stated in the scriptures that a brahmacārī must not sit in a place which has been the previous sitting place of a woman even if as long as two hours ago. The reason is that when someone sits in a place, his or her energy is transmitted to the seat. So when a person of opposite gender sits there next, his or her mind gets corrupted. This concept of energy is accepted by modern scientists also.

4) Refrain from looking at a person of the opposite gender (indriyāprayoga): The male spiritual aspirant must avoid looking at the bodily parts of a woman and vice versa. Even if one's eyes encounter this perchance, one must look away. The sense of sight stimulates the mind which affects the vow of celibacy. It is said that just as gazing at the sun weakens the eyesight, looking at a woman's bodily parts weakens the spirit of celibacy in a man.

5) Avoidance of a place inhabited by a couple (kuḍyāntara dāmpatyavarjana): One must not stay in a place inhabited by a couple, to the extent, that one must not even share the same wall. Being close and hearing words of passion may weaken the aspirant's resolve just as fire melts the wax near it.

6) To avoid reminiscing about previous indulgences (pūrva krīḍita-smṛti): After one undertakes the vow of celibacy, one must not dwell or think about the carnal pleasures one has indulged in previously. Carnal pleasure is dangerous for brahmacārī. Even a memory is enough to ignite desire and destroy one's sādhanā. It is a well-known truth that the lure of intoxication happens by memory.

7) Succulent foods (praṇītābhajana): Praneet means unctuous. Therefore, here the reference is to the unctuous and sensually stimulating foods that should be avoided by the brahmacārī. Such foods give rise to deviations and temptations in the body. Just as fever is aggravated by the intake of ghee, such foods aggravate the senses.

8) To avoid intake of excess food (atimātrābhoga): To exercise restraint in eating is the most important tool for the protection of celibacy. Intake of excess food creates physical lethargy and mental turmoil, both of which affect celibacy.

9) Avoidance of decorative accessories (vibhūṣā parivarjana): Vibhuṣa refers to jewellery and other accessories that glamourize physical appearance and parivarjan means renunciation. Thus one must avoid dressing gaudily. Extravagant acts such as luxurious baths, spraying perfumes on oneself, and wearing fashionable clothes give rise to desire in the mind of the doer as well as that of the observer. It is akin to placing a red gem on the terrace, thereby attracting the eagle that soars in the distant sky.

Renunciation of the four passions:

The primary cause of karmic bondage is passions or kaśāya. The root of 'kaśāya' is 'kaśa' which means the world and 'āya' which means profit. Therefore, that which gives rise to profit or gain in the material world and increases the cycles of birth and death is kaśāya. There are four main types of kaśāya:

- 1) Anger (krodh): Anger destroys love. It can be overcome by forgiveness.
- 2) Pride (māna): Pride destroys modesty. It can be overcome by humility.
- 3) Deceit (māyā): Deceit means to cheat. It destroys friendship. It can be overcome by simplicity.
- 4) Greed (lobha): This is the most dangerous passion of all. It can destroy all qualities. It can be overcome by contentment.

The five great vows:

1) Non-violence (sarva prāṇātīpāta viramaṇa): This vow is undertaken to avoid violence of body, mind and speech towards all creatures. Prāṇātīpāta refers to the ten prāṇas, such as the five senses, the body, mind and speech, breath and longevity. Viramaṇa means to give up. Thus to destroy the prāṇa of any creature is violence. To give up violence is non-violence.

2) Truthfulness (sarva mṛṣāvāda viramaṇa): This vow includes the giving up of all kinds of untruths. 'Mṛṣā' means untruth and 'vāda' means argument. Thus one must give up all sorts of untruth.

3) Non-Stealing (sarva adattādāna viramaṇa): This vow refers to not accepting such objects which have been stolen or which do not belong to oneself.

4) Chastity (sarva maithuna viramaṇa): This vow refers to abstaining from all carnal activities of body, mind and speech, all of which are prohibited for the monks.

5) Non-possessiveness (sarva parigraha viramaṇa): This vow includes giving up all kinds of possessions. It does not permit monks to own any money or wealth. It also cautions the monks not to become attached to those few objects that they are permitted to possess for undertaking their sādhanā.

These great vows known as the mahāvratas prescribe a strict code of conduct for the monks. All the five vows described above are to be strictly followed through body, mind and speech. These great vows can be followed only by the monks and not by householders. For the householder, lesser vows or aṇuvratas are prescribed, which means he follows these five vows to a limited extent.

Five-fold conduct:

1) Conduct relating to knowledge (jñānācāra): One must increase one's own knowledge and that of the others. This includes documentation of scriptural knowledge, preservation of it and extending all support to those who endeavour to do this.

2) Conduct relating to vision (darśanācāra): To follow the right vision, and to help others follow it, as well as to bring back the aspirants who have strayed from the path and relocate them.

3) Conduct relating to character (cāritrācāra): To follow non-violence and other such pure and meritorious ideologies and to help others follow them, to encourage those with good conduct, to give up the wrong code of conduct and follow the right code is known as cāritrācāra.

4) Conduct relating to austerity (tapācāra): To follow and to guide others towards the path of external and internal austerity, and to extol those who adhere to them is the main aim of this code which defines an individual's very conduct. The external austerities are physical acts such as penance and fasting to name a few. Scriptural study, meditation, humility etc. fall under the category of internal austerities.

5) Conduct relating to energy (vīryācāra): To carry out religious activities such as pratikramaṇa, pratilekhana etc. with absolute vigour is necessary. One must not allow obstacles such as laziness and lethargy to block the path. Rather, one must remove the baggage of wrong conduct of body, mind and speech and steer all energy towards the right path.

The five samitis (regulations):

The meaning of samiti is self-regulation. There are five areas in which one must exercise vigilance and discipline as follows:

1) Regulation while walking (īryā samiti): One must tread carefully while walking so that no creature is crushed under one's careless feet.

2) Regulation while conversing (bhāṣā samiti): One must speak with discrimination; hence one must engage in truthful, beneficial, restrained, genuine and pleasant talk only.

3) Regulation while receiving alms (eṣaṇā samiti): One must exercise caution while receiving alms. To accept alms only in limited quantities and to ensure that the giver has some food left for him is necessary for the spiritual path.

4) Regulation while handling religious objects (ādāna nikṣepa samiti): It is important to take care of the objects in one's possessions, and to keep them in a neat and orderly manner.

5) Regulation while disposing of bodily wastes (utsarga-samiti): One must dispose of bodily wastes in a place that is uninhabited by humans or other creatures.

The three guptis (restraints):

The meaning of gupti is control or restraint. This means to protect the soul from worldly passions, to pursue the path of control with body, mind and speech.

1) Restraint of mind (manogupti): One must refrain from resolves which are sinful or harmful. To control the mind and its fluctuations, and to disallow the entry of negative thoughts is an ideal way to live.

2) Restraint over speech (vacana gupti): To avoid speaking unnecessarily, to stay calm and silent, and to avoid commenting over every incident and action is a necessary exercise in life.

3) Restraint over body (kāya gupti): One must exercise physical composure and train the body to be still rather than display restlessness and engage in unnecessary bodily movements such as shifting about on one's feet, getting up unnecessarily and often while seated, etc.

Thus, samitis and guptis are the fundamentals that determine the spiritual path. The Jaina scriptures consider these as the pravacana mātās or eight articles of creed. They are considered as the mothers of scriptural discourses. By these, the existing karmas cease and new karmas are not allowed entry.

Samitis and guptis:

The difference between these two can be understood by knowing that while samitis are regulations of one's actions, guptis are restraints exercised by the aspirant in activities of body, mind and speech for a specified duration. Thus, we see that the avoidance of negative actions is *gupti* and the progress towards positive actions is *samiti*.

.4.
GURU VANDANĀ SŪTRA - OBEISANCE TO GURU

Sūtra:

tikkhutto
āyāhiṇaṃ payāhiṇaṃ karemi,
vandāmi, namaṃsāmi,
sakkāreṃi, sammāṇeṃi,
kallāṇaṃ maṅgalaṃ,
devayaṃ ceiyaṃ,
pajjuvāsāmi,
matthaena vandāmi..

Glossary:

tikkhutto - thrice
āyāhiṇaṃ - from the right side
payāhiṇaṃ - circumambulation, or walking around in a 'circle' as a form of worship
karemi - I do
vandāmi - I offer prayers of praise
namaṃsāmi - offer obeisance
sakkāreṃi - honour you
sammāṇeṃi - respect you
kallāṇaṃ - to the embodiment of welfare
maṅgalaṃ - to the embodiment of auspiciousness
devayaṃ - to the embodiment of divinity
ceiyaṃ - to the embodiment of knowledge
pajjuvāsāmi - I worship
matthaena - bow my head
vandāmi - offer my salutations

Meaning:

O spiritual master! Circumambulating around you from the right side, I offer my obeisance to you. I offer prayers of praise, bow down, honour and respect you, the

embodiment of welfare, of auspiciousness, of divinity and knowledge. I bow my head and offer my salutations to you. I worship you with my thoughts, words and deeds.

Analysis:

In the spiritual voyage, the guru is the captain of our ship. In this ocean of life, he takes us across shores by protecting us from the turbulences of passions such as anger, pride and greed.

All of us are aware of the inconveniences one has to face in a house filled with darkness. One loses the ability to differentiate between a prowler and an occupant, a rope and a snake. If the darkness is dense, one even loses sense of discrimination between real and unreal. But when a lamp is lit, its flame illuminates all the corners of the house and warms our hearts. We can immediately perceive the difference between the prowler and the occupant, the rope and the snake. How significant light is in our lives!

The darkness of ignorance:

Tangible worldly darkness is one kind of darkness. But there is another kind of darkness which is infinitely denser than this. When that darkness prevails, thousands of lamps and suns cannot dispel it. It is the darkness of ignorance, the darkness of our inner self. It is this that has created so much turbulence in this world. Every person trapped in the web of sensual pleasures undergoes suffering and the path to emancipation is not visible at all. Ignorance leaves its mark time and again as man plunges headlong into its depths, taking a monk for non-monk, and non-monk for monk, god for non-god and non-god for god, religion for irreligion and irreligion for religion, soul for non-soul and non-soul for soul.

Significance of a true guru:

This spiritual ignorance can be dispelled only by the guru. The grammarians have said that 'gu' means darkness and 'ru' means destruction. Thus, one who dispels darkness is the guru.

Nowadays the notion of guru has lost its worth in the minds of people. This is because, statistics show an alarming figure of fifty-six lakh people in India professing to be gurus! This is indeed a curse for those who seek a true master. The Jaina scholars enlisted very lofty duties for gurus. For the position of a guru, neither knowledge nor action on its own is enough. Only harmony of knowledge or action can create a guru. But in today's world, there are those who live opulent lives, yet claim to be gurus and give discourses on the illusoriness of this world. How can a lame person help others walk to their goal? Only he whose life is a scripture in itself, whose every action is stamped with sacrifice and renunciation, is worthy of being a guru. A guru's significance cannot be **gauged** by his family, caste or creed, nor by glamour and power. He is known only by his qualities, by the three-fold gems of right knowledge, right vision and right conduct. He is truly deserving of our love and devotion. We can see a glimpse of this reverence and adoration in the writings of the gaṇadhāras, as they composed the great verses found in the primary texts.

Subtle differences in terms of obeisance:

In the vandanā sūtra, it seems as if the four terms starting with 'vandāmi' are synonymous with each other. But if they are synonymous, why are they mentioned separately? After all, sūtras are meant to be crisp and convey a lot in just a few words. The very meaning of the word 'sūtra' is – to inform in brief.

sūcanātsūtram

- *Abhidhāna Ci. 2/157*

A deeper understanding of these sūtras will reveal that in actuality, all the four words convey different meanings.

Vandāmi means to bow down and worship. It is not sufficient to worship with folded hands. One must also worship with one's speech, by cleansing it of any deviations. To

see a great person and not praise him is a theft of words. Such a person is ignorant of the feeling of joyous appreciation, and does not deserve the blessings of his spiritual master.

Namaṁsāmi means to do namaskāra or to fold one's hands in worship. This implies considering the worshipped one as great and god-like. It is only when the aspirant resolves to consider his guru as the greatest with a heart full of devotion, that his obeisance is truly worthwhile. Prostrating before the master with an empty heart is a futile action. Such worship is lifeless, and nothing but exerting the body.

Sakkāremi means to respect the guru from deep within. While prostrating before the master, do not keep your heart empty but fill it with the nectar of respect and devotion.

Sammāṇemi means to offer felicitations or honour one's guru. One must not miss paying a visit to one's guru whenever the opportunity arises. Do not consider the guru's arrival as an ordinary event. Make it a point to visit him despite a hundred emergencies. When Bharata Cakravartī heard that Ṛṣabhadeva had arrived in the garden at the outskirts of his city, he rushed out to greet him, unmindful of his being bestowed the title of Cakravartī and leaving his son's ongoing birth celebrations. This is known as 'bahumāna' or special respect.

Kallāṇaṁ means wellbeing in the ordinary sense. But there is a deeper meaning to this, as explained by Śri Bhānujī Dīkṣita, son of the great grammarian Bhaṭṭojī Dīkṣita. He says that 'kalyāṇ' refers to morning worship.

kalye prātaḥkāle aṇyate, 'aṇa' śabde' (bhvā-pa-se-)

- Amara-koṣa 1/4/25

This means, that which is recited in the morning is kalyāṇ. 'Kal' means morning and 'āna' means to recite. The dark night departs when morning dawns. Sleep gives way to wakefulness and the first thing to remember is the names of the great souls. The guru's name is befitting of this. Thus the guru is he who brings wellbeing or kalyāṇ into our lives.

Ācārya Hemacandra gives one more meaning of 'kalyāṇa' –

kalyaṁ nīrujatvamaṇatīti

- *Abhidhānacintāmaṇi* 1/86

Here kalyāṇ means good health, being free of disease. That which brings good health in a person is 'kalyāṇ'. This is evident even in the commentaries of the āgamas.

kalyotyantanīruktayā mokṣastamāṇayati prāpayatītikalyāṇaḥ muktihetau

- *Uttarā. śikā, a. 3*

Here it is said that kalyāṇa means liberation. This is that state where the soul becomes free of karmic blemishes and finds its rightful place in the core of our being. So he who gives us liberation is 'kalyāṇ'. This applies to the guru perfectly because he truly takes us on the path of liberation with his discourses and blessings.

The next word 'maṅgalaṁ' is also auspicious, vast and divine like 'kalyāṇa'. When we enter the depths of grammar, we see many etymologies of 'maṅgalaṁ', each of which renders yet another beautiful meaning.

On the basis of *Āvaśyaka Nirukti*, Ācārya Haribhadra writes in the commentary of the first sūtra of first chapter of *Daśavaikālika Sūtra*.

maṅgyate = adhiḡamyate hitamanena iti maṅgalam – “That which brings beneficial results to the aspirant is maṅgal.”

māṁ gālayati bhavāditi maṅgalam, sansārādapanayati – “That which frees the soul from the shackles of this world is maṅgal.”

Both the above meanings apply perfectly to the guru. It is the guru who brings about the well-being of the inner self in the aspirant and removes the shackles of worldly passions.

Malladhārī Hemacandra, the great commentator of *Viśeṣāvaśyaka bhāṣya* says –

maṅkyate = alaṅkriyate ātmā iti maṅgalama – “That which beautifies the soul is maṅgal.”

modante anena iti maṅgalam - "That which brings joy and happiness is maṅgal."

mahyante = pūjyante anena iti maṅgalam - "That which makes the aspirant worthy of worship is maṅgal."

It is the guru who imparts qualities of knowledge to the aspirant, brings joy by showing him the right path, and finally makes him worthy of worship; therefore, the guru is the absolute maṅgal.

Another interesting etymology of 'maṅgala' by an ācārya goes thus -

maṅgati = hitārthaṁ sarpati iti maṅgalam - "That which makes an endeavour for the well-being of all creatures is maṅgal."

maṅgati dūraṁ duṣṭamanena asmād vā iti maṅgalam - "That which takes away all troubles, bad luck and negative energy is maṅgal."

The above meanings apply well to the guru since he is the one who brings to us all that is auspicious and also removes the obstacles in our path. Thus the guru is considered maṅgal since he can redeem us and open the doors of liberation for us.

The next word is 'devayaṁ'. This means god in Sanskrit. From time immemorial, man has worshipped the gods. Vedic literature is full of worship to various gods. But here we are not referring to those gods. Jainism does not believe in worship of demigods or lesser gods. Jainism stresses that it is the man himself who in his higher state becomes Godhead and becomes worthy of worship. In the commentary of the *Aṣṭaka Prakaraṇa* of Ācārya Haribhadra, Śri Jineśwara Sūri writes -

dīvyanti svarūpe iti devāḥ

- *Aṣṭaka Prakaraṇa* ṭikā 29 *Aṣṭaka*

“Those who shine in their own form are devas or gods.” This analogy is befitting of the guru. The gurus show their divine miracles in the actual form of their own true self.

Even Lord Mahāvīra used to describe his monks who were the shining epitome of right conduct as devas. The *Bhagavati Sūtra* has descriptions of five types of devas. Among them, the ones in the fourth state (who are the monks) are called dharma devas -

goyamā! je ime aṇagārā bhagavanto iriyāsamiyā jāva guttabambhayārī,
se teṇaṭṭheṇaṃ evaṃ vuccai dhammadevā

- *Bhagavatī Sūtra, śa. 12, udde. 9*

The glory of the guru:

The upholders of principles such as non-violence and truth are considered as devas not just in Jainism, but also in the Vedic religion. Lord Kṛṣṇa gives a beautiful description of daivī sampadā, or divine endowment.

abhayaṃ sattva-saṅśaddhirjñāna-yoga-vyavasthitiḥ
dānaṃ damaśca yajñaśca svādhyāyastapa ārjavam

- *Gītā 16.1*

Abhayaṃ is to be fearless and to offer the gift of fearlessness to others by body, mind and speech; sattva-saṅśaddhiḥ means purity of the mind and honest conduct where one stays away from actions of fraud, trickery, falsehood, pride etc; Jñāna-yoga-vyavasthitiḥ is to be steadfast in acquiring knowledge of such subjects as the self, through yoga or concentration. dānaṃ is charity according to one's ability; damaḥ is control of the sense organs; yajña is sacrifice for the benefit of mankind; svādhyāya is scriptural study; tapa is austerity; and ārjavam is simplicity and straightforwardness.

ahiṃsā satyamakrodhastyāgaḥ śāntirapaiśunam
dayā bhūteṣvaloluptvaṃ mārḍavaṃ hrīracāpalam

- *Gītā 16.2*

Ahiṁsā is non-violence which means: to avoid injury or pain to any creatures; satyam is truthfulness; akrodha is absence of anger even when provoked, tyāga is renunciation of all sensual objects; śānti is inner peace, apaiśunam is absence of vilification of another; dayā is kindness to creatures in distress born from an understanding that all are like oneself; aloluptvaṁ is non-covetousness and detachment; mārdavaṁ is gentleness; hrī is avoiding the sense of shame born from wrong acts; and acāpalam is absence of restlessness, and avoiding unnecessary movements.

teja kṣamāḥ dhṛtiḥ śaucamadroho nātimānatā
bhavanti sampadaṁ daivīmabhijātasya bhārata

- *Gītā* 16.3

Teja is inner vigour born from qualities and principles such as non-violence; kṣamāḥ is forgiveness; dhṛtiḥ is fortitude; śaucam is purity of body, mind and speech; adroho is lack of malice and absence of hatred and animosity towards another; and nātimānatā is absence of arrogance and haughtiness. These are the qualities of one endowed with divine attributes, O Bharata!

The bearers of these qualities are no ordinary beings, but gods. When man comes out of his demoniacal nature and moves into his divine nature, he touches the immortal purity of life, becomes free of the shackles of māyā, becomes the teacher of the universe, and gives the gift of knowledge to all without any distinction, thus helping people move towards their salvation.

Reflecting on this, we see that the guru is not just a deva, but god himself. The word paramātmā means the supreme soul. The guru's soul is not ordinary, but supreme. In the human form, it is not easy to conquer carnality, anger, pride, greed and such other passions. Even the mightiest of conquerors are themselves conquered by the force of these passions. It is easier to tame a wild elephant or to ride a lion, or even to vanquish and conquer all the territories of the world than to conquer these foes that reside within. It is a task that can be accomplished only by a great spiritual aspirant. An ācārya has rightly remarked that this entire world is caught in the shackles of carnality and wealth.

Therefore, he who can free himself of these and adopt the path of vītarāga or detachment is the divine god of two arms himself.

kāntā kanaka - sūtreṇa, veṣṭitaṃ sakalaṃ jagat,
tāsu teṣu virakto yo, dvibhujahḥ parameśvaraḥ.

In the Jaina tradition, it is this thought that has lead to addressing a guru as *bhante*. Bhante means god; for instance, see the sūtra of karemi bhante.

The manifold meaning of ‘caitya’:

The word ‘ceiyaṃ’ is the Prākṛit form of the Sanskrit word ‘caitya’. There are some sectorial differences with regard to this word. Some scholars state that ‘caitya’ means jñāna or knowledge. The followers of this tradition are the Sthānakavāsīs. Others state that it means pratimā or idol. They are the Mūrtipūjakas of the Śvetāmbara traditon. The word ‘caitya’ has many meanings, and therefore has to be understood by the context. We need to reflect deeply upon its meaning in this particular context.

As we reflect on this, we will see that there is not much space for argument in understanding ‘caitya’. If it means knowledge or jñāna, then knowledge is the symbol or indicator of light. It is perfectly appropriate to think of the guru as light.

Even if one looks at ‘caitya’ as idol, it is acceptable. Even the mūrtipūjaka scholars do not interpret ‘caitya’ as a mere idol directly, but as that which can be worshipped as an idol. Just as an idol is considered worthy of worship, the guru is considered worthy of idolizing. This is a symbol which can be used for worldly objects; and for this we need not accept or reject the views of any particular sect. Even the Sthānakavāsīs can accept this meaning without any objection. Do we not see people adoring and respecting the idols of their gods? Is there any fault in attributing a symbol? It is not as if the idol is likened to the tīrthaṅkaras. Even the Mūrtipūjaka scholars have not stated this. See the writing of Abhayadeva Sūri on this –

caityamiṣṭadevapratimā, caityamiva caityaṃ paryupāsayāmaḥ

- *Bhaga. 2 śa. 1u.*

This location of Bhagavatī is connected to Lord Mahāvīra. While offering obeisance to god, one cannot logically say that he is the idol. That will be inappropriate. Therefore, here only the popular simile can be applied.

Apart from the two meanings given above, the word 'caitya' is interpreted in some other ways too. Ācārya Abhayadeva writes in the commentary on *Sthānāṅga Sūtra*, "They are the caityas whose very sight brings exhilaration to the heart."

'cittāhlādakatvādvā caityāḥ'

- *Sthānāṅgaṭīkā* 4/2

Does not this meaning fit perfectly? After all, whose spirits do not lift up at the sight of one's guru?

The great Āgamic scholar Ācārya Malayagiri interprets the word 'caitya' in an extraordinary and sensitive manner in the commentary on *Rajaprasāniya Sūtra*. He says, that "Caitya is that which makes the mind vast, beautiful, serene and pure."

caityaṃ supraśastamanohetutvād

- *Rāja. 18 kaṇḍīkā, Sūryābhadevatādhikāra*

This meaning applies well to the guru. After all, he is the one who can broaden the horizons of our small minds corrupted by passions. Who better to expand its frontiers?

The great fruit of vandanā:

To conclude, I would like to reiterate that paying obeisance to one's guru is a very significant act in our life as spiritual aspirants. When an aspirant shuns his pride and offers himself with humility and gratitude, his soul touches its divine aura which can lead him to the highest peak of spirituality. Lord Mahavira has stated -

vandaṇaṇaṃ jīve nīyāgoyāṃ kammaṃ khavei, uccāgoyāṃ kammaṃ nibandhai,
sohaggaṃ ca ṇaṃ appaḍihayaṃ āṇāphalaṃ nivattei, dāhiṇabhāvaṃ ca jaṇayai

- *Uttarā. 29/10*

By vandanā, the soul destroys the karmas of low lineage and accumulates the karma of high lineage, acquires wide fortunes, becomes rooted in religion and is then dear to all.

This teaching of Lord Mahāvīra is significant. As we read in the pages of history, king Śreṇika destroyed his accumulated sins of six hells by paying obeisance to the monks. Such was the humility and devotion in his heart. Nowadays no one bows his head while performing vandanā. There are many who do not bend their bodies even by an inch. They only recite perfunctory words of vandanā and believe that they have done their duty.

Vandanā with object and thought:

The āgamas describe two kinds of vandanā – the objective and the subjective. The first is with the external bodily parts - four limbs and one head, and the second is with the inner consciousness. When one pays obeisance with these bodily parts along with pure and devout feeling, it is defined as bhāva or subjective vandanā or thoughtful obeisance. The vandanā is futile without the accompanied feeling. It has no bearing on spiritual life.

The ritual of vandanā:

In the main text, what is the implication of the word 'pradakṣiṇā'? It is said that in ancient times, the tīrthaṅkara or the guru would be seated in the centre of the assembly during samavasaraṇa. The visiting aspirants would have to walk around the tīrthaṅkara or guru in a circular pattern starting from the right and then by arriving before him in this manner, perform vandanā with pañcāṅga or five bodily parts. This pradakṣiṇā (meaning circumambulation, by walking around the object of prayer in a 'circle' as a form of worship) would be carried out thrice. At the end of every pradakṣiṇā, one would perform vandanā. Nowadays neither respect nor devotion is seen during pradakṣiṇā. We must revive this beautiful tradition and enrich our lives again.

As far as philosophical reflection is concerned, even the sūtra of 'tikkhutto' need not be recited aloud. Its meaning is more profound in its action than merely in its utterance. The actual sūtra of reverence begins with 'vandāmi'.

.5.
ĀLOCANĀ SŪTRA - THE SŪTRA OF INTROSPECTION

Sūtra:

icchākāreṇaṃ sandisaha bhagavaṃ!
iriyāvahiyaṃ paḍikkamāmi?
icchaṃ, icchāmi paḍikkamiuṃ .1.
iriyāvahiyāe, virāhaṇāe .2.
gamaṇāgamaṇe .3.
pāṇakkamaṇe, bīyakkamaṇe, hariyakkamaṇe,
osā-uttiṅga-paṇaga-daga-mattī-makkaḍḍā-santāṇā-saṅkamaṇe .4.
je me jīvā virāhiyā .5.
egindiyā, beindiyā, teindiyā, caurindiyā, pañcindiyā .6.
abhihayā, vattiyā, lesiyā, saṅghāiyā,
saṅghattiyā, pariyāviyā, kilāmiyā, uddhaviyā,
ṭhāṇāo ṭhāṇaṃ saṅkāmiyā jīviyāo vavaroviyā
tassa micchā mi dukkaḍḍaṃ .7.

Glossary:

bhagavaṃ - O venerable one!
icchākāreṇaṃ - As you deem fit
sandisaha - grant permission
[tāki - such that]
iriyāvahiyaṃ - wrongdoings related to movements
paḍikkamāmi - repent for sins committed so far
icchaṃ - having gained your approval
icchāmi - my wish is to
paḍikkamiuṃ - be relieved from
iriyāvahiyāe - actions related to movements
virāhaṇāe - violated
gamaṇāgamaṇe - while moving around
pāṇakkamaṇe - while stamping upon any creature
bīyakkamaṇe - while pressing down upon any seeds
hariyakkamaṇe - while pressing down any plants
osā - dew

uttiṅga - anthills
paṇaga - five-coloured moss
daga - water
maṭṭi - soil
makkadā-santāṇā -spider webs
saṅkamaṇe - by crushing or trampling upon
me - by me
je - which
jīvā - living beings
virāhiyā - have inflicted pain upon
egindiyā - one-sensed (sense of touch)
beindiyā - two-sensed (senses of touch and taste)
teindiyā - three-sensed (senses of touch, taste, sight)
chaurindiyā - four-sensed (senses of touch, taste, sight ,smell)
pañcindiyā - five-sensed (senses of touch, taste, sight ,smell, hearing)
abhihayā - stopped them while approaching
vattiyā - covered them with dust
lesiyā - mutually rubbed them
saṅghāiyā - gathered together
saṅghaṭṭiyā - touched
pariyāviyā - caused mental pain
kilāmiyā - caused tiredness
uddhaviyā - caused distress
ṭhāṇāo - from one place
ṭhāṇaṃ - to another place
saṅkāmiyā - shifted
jīviyāo - from life
vavaroviyā - relieved
tassa - for those
dukkaḍaṃ - wrongdoings and sins
mi - for me
micchā - become void (fruitless)

Meaning:

O venerable one! As you deem fit, grant me permission that I may seek forgiveness for the wrongdoings related to movements that I have committed until now.

Having gained your approval, my wish is to be relieved from the sins that may have arisen from any pain inflicted upon creatures during my movements.

In my movements, if I have crushed any creature or seed, if I have pressed down or crushed any plant, dew, anthill, five-coloured moss, water, soil, or spider web, if I have inflicted pain upon any living being, or any creature of one to five senses, stopped them in their path, covered them with dust, rubbed them, gathered them together, touched, caused mental pain, tiredness and distress, shifted them from one place to another, or above all, relieved them of life, then by the powers of repentance, may these wrongdoings and sins of mine become void.

Analysis:

The Jaina religion lays great emphasis on the virtue of discrimination. To maintain discrimination at all times, and to reflect on one's actions is an essential practice for laypersons as well as monks. In every action, whether in motion or stillness, whether in speech or silence, whether in giving or receiving, one must not forget one's capacity to discriminate. In whatever you do, examine the pros and cons, move ahead with vigilance, and you will not be afflicted by sin. Carelessness (pramāda) and non-discrimination (aviveka) are the basis of all sins. Even if you are caught in the mire of delusion to a very small degree, it is enough to cause blemishes in your heart. Lord Mahāvīra is partial to the path of the orthodox Nivṛtti dharma. But his concept of Nivṛtti (renunciation) does not imply that one must remain idle, not be of any use to anyone, and make a void of one's life. Far from this, his Nivṛtti moves away from lack of action towards positive action and onwards to auspicious action. It spurs us ahead on the path of life guided by the light of discrimination. This is the reason why the scriptures instruct the aspirant to always remain in a state of vigilance.

jayaṁ care jayaṁ citṭhe, jayamāse jayaṁ sae

jayam̐ bhujñanto bhāsanto, pāva-karma na bandhāi

- Daśa 4/8

“If one is vigilant while walking, standing, sitting, sleeping, talking, eating and drinking, then he is not confined by sin.” Invigilance is at the root of the shackles of sinful deeds.

The above sūtra is a clear picture of discrimination and vigilance. However, one may harm a living organism inadvertently. For this, the above sūtra prescribes the mode of repentance. After all, an ordinary man is an effigy of errors and mistakes. Despite being cautious, he does commit errors and deviates from his goals. Making a mistake may be unavoidable and may not always be dangerous. But to be callous about one’s mistakes, to ignore them, and feel no repentance for them are dangerous habits. The Jaina aspirant repents for even the smallest of sins and never lets his faculty of vigilance slip even for the span of a second. The aspirant who can progress in the spiritual realm is one who expresses repentance towards sinful deeds of omission and commission, who follows the penance to evolve towards self-progress, and who takes greater care to remain vigilant in the future.

Purification of the heart:

The ālocanā sūtra describes the path of self-purification by method of introspection, repentance and atonement. Just as we use detergents to wash our clothes and restore their cleanliness, we must use the above recitation and its reflection to cleanse ourselves of any sins that we may have committed during the course of daily activities due to inauspicious contact, fluctuations of mind, and non-discrimination. This means that one can regain purity and cleanliness in following the path of self-restraint once again.

It is important that we clean and clear the area before commencing any task. This is known as kṣetra viśuddhi. Before sowing seeds, a farmer clears his field and removes all the bushes and weeds. He softens the soil by ploughing the field and makes the land even. Only then the seeds sown by him will yield fruit, not otherwise. Seeds thrown over an unkept land wither away and do not grow into plants. Similarly, the heart in the spiritual area must be purified and made pliable before performing religious activities

such as the sāmāyika. The pure fragrance of equanimity cannot spread in a heart afflicted by the grime of sin; neither can it achieve a sudden burst of freshness by sāmāyika. Therefore, Jainism propounds the purification of the heart at all times. This purification is possible only by a continuous process of introspection. This is the importance of ālocanā sūtra in our lives.

How do the processes of movement afflict other creatures? These have been described in great detail. The insights and perceptions of those who created these sūtras are very sharp. They are able to perceive the most microscopic errors committed. This is truly a powerful system to purify the heart by apologizing to the gross as well as subtle forms of life (be it the one-sensed or the five-sensed creature).

Gentleness of the mind:

This concept of being conscious of such subtle violence towards insects, worms as well as seeds and plants is something that is unique to Jainism. Many persons question whether it can be included under violence at all?

I would say, look at those organisms with compassion in your heart. You will see that they have the same attachment to life as you do. When the heart is rigid, you cannot value their life; just as the man-eating lion does not value your life. But those who are kind-hearted and compassionate, sense the pain of the subtlest kind too. It is said that Rāmakṛṣṇa Paramahansa was so compassionate that when he saw people treading on green grass, his heart would be filled with pain. Life is valuable, be it small or big.

The subtle form of violence:

Violence is not just snatching someone's life. The spectrum of violence is vast. To inflict pain on anyone's body, mind or speech is violence. Pay attention to the words in the scriptures such as 'abhihayā', and 'vattiyā'. It is difficult to find such a subtle analysis of

violence anywhere else. To dislodge a creature from its place is violence. To meddle with the freedom of any creature in any way is also considered violence.

But remember this. The reference made to displacing a creature from its place is prohibited only if it is done with the wrong intention. If it is from a feeling of compassion that one has removed a creature from sunlight to shade, or from a place of danger to a place of safety, then that action is not one of violence, but of non-violence and kindness.

In this sūtra, the words 'lesiyā' and 'saṅghaṭṭiyā' are found. 'Lesiyā' means to crush the creatures against the ground and 'saṅghaṭṭiyā' means to touch them. The question that arises is that the pūñjaṇī or the woollen mop which is used to clear away ants and small creatures on the floor, does it not touch or crush them? How can those small creatures of one or few senses bear the weight of the pūñjaṇī? Is it not violence? To this, the response is that yes, violence is committed in this instance. But this violence is necessary to prevent the greater violence. To clear, to stop or to touch the ants that are in one's way is prohibited in Jainism. But if one is travelling and finds these creatures in the path, and also realizes that there is no other way to save them, it is legitimate to cause them a little hurt to save their lives. And so this hurt or pain is not considered violence since it is rooted in kindness and non-violence. The subtle violence that is committed out of compassion is considered a way for nirjarā or removal of karmic burdens. Therefore, the great ācāryas have mentioned that our karmic burdens are stopped (saṁvara) and discarded (nirjarā) during the cleansing of the ground before sitting down, even though subtle violence is committed in this action. Thus you can see that although violence is present, the karmic shedding or nirjarā has also taken place.

Violence encompasses all sins:

Why has violence alone been mentioned in the context of purification of one's religious conduct through the means of ālocanā? Why does the entire lesson focus on the ills of violence, and not of untruth and other such sins? Isn't it necessary that one must analyze all sins to purify the heart? The answer is simply this – violence is foremost among all sins in this world. Therefore, by the logic of "sarve padā hastipade nimagnāḥ", sins such

as dishonesty, theft, non-chastity, hoarding, anger, pride, delusion, greed, attachment, aversion and conflict become a part of violence, or are included in violence.

Let us now embark on a discussion of how all other sins are included in violence. Violence is classified as two-fold – violence of the self (sva-hiṃsā) and violence on others (para-hiṃsā). The former relates to the violence that we inflict upon ourselves and upon the qualities of our soul, and the latter refers to the violence that we inflict upon others and upon their qualities. This definition emerges from the insight that when we inflict harm upon any being, it is obvious that some form of violence takes place. However, upon receiving pain, there is also an emergence of attachment and aversion in the being, which further violates the qualities of his soul. Moreover, one who has caused the violence is also affected since he has committed the violence under some sort of delusion; be it anger, pride, illusion, greed, attachment or aversion, these violate the qualities of his soul as well. By such moral degradation, he violates his own self and further violates the inherent qualities such as truth, conduct, humility and the like. Thus it is apparent that all sins are included in violence of the self.

This chapter is known as the airyaṅpathikī sūtra. Ācārya Hemacandra has given its meaning as follows:

īraṅaṃ-īryā-gamanamityarthaḥ
tatpradhānaḥ panthā īryāpathastatra bhavā airyaṅpathikī

- *Yogaśāstra (3/124) Svopajñavṛtti*

Īryā means movement, and the path which involves movement is known as the īryā path. The actions that occur in this path related to violence and dishonesty are known as airyaṅpathikī. Ācārya Hemacandra gives one more analysis of the meaning -

īryāpathaḥ sādhwācāraḥ

- *Yogaśāstra (3/124) Svopajñavṛtti*

This means that īryā path means sādhwācāra or noble conduct of a monk, and that which blots or blemishes it is known as airyaṅpathikī. Therefore, the Ācārya says that these sūtras have been given for the purpose of purifying these blemishes.

The essence of micchāmi dukkaḍaṃ:

The question is, can the recitation of 'micchāmi dukkaḍaṃ' relieve or purify our sins? Is it a special boon to the Jains that they are forgiven as soon as they utter this phrase? This is something to be thought about. The phrase 'micchāmi dukkaḍaṃ' cannot clear away our sins. Sins are removed by the repentance in the aspirant's heart, expressed by the utterance of 'micchāmi dukkaḍaṃ'. The power of repentance is very high. Without falling prey to endless routines, if one sincerely shows repentance for one's wrongdoings with dedication, determination and a pure heart, then he will certainly be relieved of his sins. The powerful and clear flow of repentance cleanses one of all accumulated sins and renders the soul pure and crystal-clear.

Sri Bhadrabāhu Svāmī has written an extensive commentary on the Āvaśyaka sūtra. In this text, he has interpreted every alphabet of 'micchāmi dukkaḍaṃ' in a poignant manner. He writes –

'mi' tti miu-maddavatte, 'cha' tti a dosāṇa chādaṇe hoi.
'mi' tti a merāi ṭhio, 'du' tti dugaṅchāmi appāṇaṃ

- 1500

'ka' tti kaṇḍaṃ me pāvaṃ, 'ḍa' tti ya ḍevemi taṃ uvasameṇaṃ.
eso micchā dukkaḍa-payakkharattho samāseṇaṃ

- 15.1 - Āvaśyaka Nirvyukti

By logical interpretation, the meaning of micchāmi dukkaḍaṃ is as follows – 'mi' is for mriduta which means gentleness and absence of ego; 'cha' is to eliminate the sins; 'mi' refers to steadfastness and restraint; 'du' is to condemn oneself for wrongdoings; 'ka' means acceptance of having committed the sins; and 'ḍa' refers to the act of destroying all those sins that have already been committed.

Now let us examine how many kinds of violence have been mentioned in this sutra, and how much of contemplation of remorse and repentance can be found in the utterance of 'micchāmi dukkaḍaṃ'. Ancient ācāryas have explicitly stated their views over this question. There are 563 different forms of life in this world, no more and no less. Among

these are included the five immobile forms of earth, water, fire, air and ether, and the mobile life forms such as human, animal, infernal and heavenly forms. Therefore, when these 563 forms of life are multiplied by the 10 violations mentioned from 'abhihayā' to 'jīviyāo vavaroviyā', which relate to the violent aspects of existence, it amounts to 5630 classifications. These ten-fold violations (virādhanās) are caused by attachment and aversion, hence when multiplied by 2, we arrive at 11260 classifications. These violations occur by body, mind and speech, hence when multiplied by 3, we arrive at 33780 classifications. These violations can be done in three ways - by oneself, through others, or by affirmation of them when conducted by others. So if the classifications are further multiplied by 3, they lead to 101340 classifications. When further multiplied by the 3 aspects of time, namely past, present and future, the result will be 304020. Considering arihanta, siddha, ācārya, upādhyāya, guru, and the self as the six witnesses, when the resultant number that has been arrived at is multiplied by 6, we arrive at 1824120 classifications. How vast the sphere of 'micchāmi dukkaḍaṃ' is! The aspirant is required to maintain amity with every single form of life from a pure heart and condemn his sins with the arihantas, siddhas, gurus etc. as witnesses, and thus cleanse his soul of sins.

Classification of forms of life:

The Jaina philosophy has classified all forms of life in this world, from the one-sensed to the five-sensed beings, into five main divisions. These five divisions include creatures with one sense up to five senses. The five sense organs are the ear, eye, nose, tongue and skin. Earth, water, fire, air and the entire plant kingdom are considered as organisms with one sense organ, which is skin, the organ of touch. Worms, conch and shells are two-sensed organisms endowed with the sense organs of touch and taste. Ants, insects, bugs, lice are three-sensed organisms endowed with the sense organs of touch, taste and hearing. Flies, mosquitoes, scorpions etc. are four-sensed organisms endowed with the above three organs and the organ of sight which is the eye. Those born from the womb - the infernal, animal, human and celestial forms are endowed with hearing as well, thus being endowed with all the five sense organs.

Indriya (sense organ):

The name 'indra' refers to ātman or the soul. The ātman is considered as the most opulent in this world. Can inanimate matter be considered opulent? It is after all just a slave of the ātman. Therefore, it is said:

indati-aiśvaryaṅ bhavati indraḥ

- Nirukta 4/1/8

Thus that which is the symbol of ātman or indra, points to it or creates an awareness of it, or else, that which is enjoyed by the ātman is known as indriya. To understand this derivation, let us see the second part and 93rd sūtra of the fifth chapter of Pāṇinī's *Aśtādhyayi*. According to the explanation found there, all comprehension, even to the smallest degree by all the worldly beings, is only through these sense organs or indriyas.

Method of recitation:

The method of reciting the airyāpathika sūtra is extremely beautiful and melodious. After paying obeisance at the feet of the guru with the verse of 'tikkhutto' three times, one must stand with folded hands before the guru. There is a particular way of standing in front of the guru. One must maintain a distance of a little more than 4 inches between the toes and 3 inches between the heels. This is the pose of the Jinas or the jinamudrā. Subsequently, one must bend the knees, fold the palms like a lotus flower, bend forward and place the elbows on the stomach and stand in the posture of yogamudrā. In this posture, one must melodiously recite the verses from 'icchākāreṇaṃ sandisaha' to 'paḍikkamāmi'. These verses are chanted to obtain permission for 'ālocanā'. After obtaining permission from the guru, one must say 'icchaṃ' which is indicative of receiving the permission. Now one must sit before the guru and recite the text from 'icchāmi paḍikkamīṃ' until 'micchā mi dukkaḍaṃ'. If the guru is not present, then one must meditate on god and considering Him as the witness, chant the verse facing the east or north.

Seven sampadās:

The ancient commentators have described the plan for attaining the seven kinds of sampadās (relaxations) in this sūtra.

The first is abhyupagama sampadā, which means seeking the guru's permission.

The second is nimitta sampadā, which explains that the reason for ālocanā is the violations brought about by organisms.

The third is ogha where the general reasons for the violations are stated.

The fourth is itvara where the specific reasons for violations of organisms such as 'pāṇakkamaṇe' are stated.

The fifth is saṅgraha, in which by this one phrase 'je me jīvā virāhiyā', all the violations brought about by living beings have been included.

The sixth is jīva-sampadā, which refers to the classification of organisms on the basis of name.

The seventh is virāadhanā sampadā, which refers to the violations such as those of 'abhihayā'.

.6.

KĀYOTSARGA SŪTRA - THE SŪTRA OF MEDITATION

Sūtra:

tassa
uttarī-karaṇeṇaṃ
pāyacchita-karaṇeṇaṃ
visohī-karaṇeṇaṃ
visallī-karaṇeṇaṃ
pāvāṇaṃ kammāṇaṃ
nigghāyaṇaṭṭhāe
ṭhāmi kāussaggaṃ

Glossary:

tassa - the (blemished soul)
uttarī-karaṇeṇaṃ - for supreme sublimation
pāyacchita-karaṇeṇaṃ - for expiation
visohī-karaṇeṇaṃ - for purification
visallī-karaṇeṇaṃ - for removal of obstructions
pāvāṇaṃ - sinful
kammāṇaṃ - of deeds
nigghāyaṇaṭṭhāe - to annihilate
kāussaggaṃ - motionless meditative posture
ṭhāmi - I do

Meaning:

I perform kāyotsarga for supreme sublimation, for greater upliftment of my soul, for expiation of my sins, for the purification of my heart and for the annihilation of my sinful acts. This implies that I withdraw from all bodily movements and activities, and perform deep meditation to attain self-enhancement.

Analysis:

This is the *uttarīkaraṇa sūtra*. It helps the aspirant to become steadfast in the resolve to undertake *kāyotsarga* for the specific purification of any subtle blemishes that may have remained after the *airyāpathika pratikramaṇa*. This *sūtra* reverberates with the great ideals that help the soul to achieve a state free of all blemishes.

Purification of vows (vrata śuddhi):

The term 'saṁskāra' also means refinement by which one can reach an exalted state. There are three kinds of saṁskāras through which every object can be purified to perfection. The first is that which removes all the doṣas or blemishes, hence it is known as *śodhaka saṁskāra* or *doṣa marjana*. The second saṁskāra removes any subtle blemishes that may have been left in the first stage, thus bringing an end to the lowly form of the object. This is *viśeśaka saṁskāra* or *hīṇāṅga pūrṭi* which helps to render an object flawless. The third, known as *bhāvaka saṁskāra* or *atiśayadhāyaka*, gives a distinctive status to the perfect object. Any kind of purification always includes these three saṁskāras.

To explain by an analogy, when a washerman first immerses soiled clothes in detergent or boiling water to remove the accumulated dirt from all the clothes, it is akin to the first *śodhaka saṁskāra* mentioned above. He then rinses them, dries them in the sun, and folds them well, thus using the *viśeśaka saṁskāra*. When he removes the creases and irons the clothes that would be *bhāvaka saṁskāra*.

Another example to illustrate the process of purification with these three saṁskāras is that of one who dyes clothes. He first soaks the clothes in water, applies pressure on them and removes all stains. In the next stage, he adds the colour of his choice to the clothes. Finally, he starches and presses them, thus bringing about a complete transformation in them. These three stages are akin to the purification by the three saṁskāras.

In the same manner, the three saṁskāras are used for purification of vows (vrata-śuddhi). Undertaking the vows of ālocanā and pratikramaṇa, the aspirant cleanses himself of all the blemishes that have arisen from carelessness, thus using śodhaka saṁskāra to purify himself. By the process of kāyotsarga, he frees himself of any subtle blemish that may have remained in the previous stage, thus using the viśeśaka saṁskāra to make his vows steadfast. Finally, by the process of pratyākhyāna, he increases the power of his own self, thus making his vows distinctive by bhāvaka saṁskāra.

Once an object becomes dirty, it cannot be cleaned at one go. Several efforts are required to clean it. To remove the rust from an unused weapon, one needs to rub and scrape it several times before it regains its lost lustre.

So also, the soul which has been stained with the blemishes of sin cannot remove all the contaminations in an instant. For that, the aspirant has to make unrelenting efforts. Only with time and effort does the soul regain its pristine form.

The significance of kāyotsarga:

Kāyotsarga is made up of two words – ‘kāya’ which means body, and ‘utsarga’ which means liberation. Hence, kāyotsarga means to liberate oneself from all inauspicious bodily activities. What this implies is that during the practice of kāyotsarga, the aspirant becomes forgetful of his bodily activities and relinquishes bodily desires, thus coming in contact with the inner self. He now contemplates upon the supreme reality, and becomes engrossed in his own supreme self. When this contemplation reaches a heightened state, then the sinful karmas are weakened and released, and the self is purified. The basis of spiritual purity is embedded in kāyotsarga.

In kāyotsarga, the freedom from bodily activities also includes freedom from thought and speech. As long as the activities of body, mind and speech continue, the entry of sinful karmas cannot be stopped. Likewise, a person who is not free from karmic shackles cannot achieve mokṣa or emancipation. Hence it is imperative to relieve oneself of the inauspicious activities of body, mind and speech, and this can be achieved only through kāyotsarga, which is the true pathway to salvation.

Purification of self by repentance (prāyaścitta):

In spiritual practices, a great amount of importance is laid upon prāyaścitta or repentance. Repentance is a form of spiritual punishment undertaken by the aspirant upon committing any sin. The sole aim of this repentance is self-purification. Impurity within the self is born from sinful blemishes and misconduct. By repentance, these sins are annihilated and flaws suppressed. Thus, in the ancient texts such as *Prāyaścitta-Samuccaya*, the term prāyaścitta has many synonyms - pāpachedana (destroying sin), malāpanayana (freeing oneself of all evil), viśodhana (constant analysis) and aparādha-viśuddhi (freeing oneself from all wrongdoings).

The āgamas mention twelve kinds of austerities which include the six external (bahya tapa) and six internal austerities (abhyantara tapa). The internal austerities, such as repentance, are those that cleanse the soul. Ālocanā, pratikramaṇa and kāyotsarga are mentioned as austerities of prāyaścitta or repentance. Although the Āgamic literature mentions ten forms of repentance, it is the fifth, or the kāyotsarga, that we will stress upon here as 'vyutsargāmrha prāyaścitta. Here vyutsarga is defined by Ācārya Abhayadeva as the attempt to stop all inauspicious bodily activities.

vyutsargārhaṃ yatkāyaceṣṭānirodhataḥ

- *Sthānāṅga*, 6 thā. 1kā

Curtailing of bodily activities is stressed in kāyotsarga because activity is symbolic of corruption, while stability symbolises purity.

Definition of prāyaścitta:

The ancient ācāryas have given an analysis of prāyaścitta or repentance in a very unique way. "prāyaḥ" means 'often' and 'citta' means 'mind'. Thus that which cleanses the mind often is prāyaścitta.

prāyo bāhulyena cittam = jīvam śodhayati karmamalinaṃ vimalīkaroti

- *Pañcāśaka Vivaraṇa*

Another meaning of repentance is, that which evicts sin -

pāpacchedakatvāt prāyaścittaṃ, prākṛte pāyacchittamiti

- *Sthā. 3 thā. 4 udde. tīkā*

The third meaning is, that which purifies sin -

prāyaḥ pāpaṃ vinirdiṣṭaṃ, cittaṃ tasya ca śodhanam

- *Dharma Saṅgraha 3 Adhi.*

Also, see below -

aparādho vā prāyaḥ, cittaṃ śuddhiḥ,
prāyasya cittaṃ prāyaścittaṃ aparādha-viśuddhiḥ

- *Rājavārtika 9/22/1*

All the above connotations have been mentioned in the *Āvaśyaka Nirukti* as follows:

pāvaṃ chindai jamhā, pāyacchittaṃ tu bhaṇṇai teṇaṃ
pāeṇa vā vi cittaṃ, visohae teṇa pacchittaṃ

Āvaśyaka Nirukti 1503

“That which destroys all sins or that which cleanses the being is known as prāyaścitta.”

There is another excellent derivation of prāyaścitta, which has been evolved keeping in mind the general reaction of people towards the concept of repentance. ‘Prāyaḥ’ means the world, referring to the people in the world, and ‘citta’ means mind. An action which has secured the respect of people is repentance. Once a person has repented his sins, the effect his action has on the masses is itself the very essence of its derivation. We have all seen that one who commits sins falls in the eyes of the masses and is viewed with contempt and hatred. But when he sincerely repents his wrongdoings, then there is a change in the hearts of people and they begin to respect him or care for him. Therefore it is said -

prāya ityucyate lokastasya cittaṃ mano bhavet,

taccitta-grāhakaṃ karma prāyaścittamiti smṛtam

- *Prāyaścitta Samuccayavṛtti*

According to Vedic scholars, in prāyaścitta, the citta or self makes a come back or 'prāyaḥ. It returns to its pure state. When the soul cloaked in sin aspires to return to its pure state, it is known as prāyaścitta. By the power of kāyotsarga which is a sublime form of repentance, the soul moves away from activity and establishes itself in its pure, stable state.

Who undertakes vows?

One who undertakes vratas or vows is known as 'vratī' in the scriptures. According to the Jaina thought, one cannot become a true vratī by a superficial adoption of the vows of non-violence and truth. To become a true practitioner of vows (suvratī), the first and the foremost condition is to free oneself from śalya or darts. One must remain steadfast and detached, refrain from pride and sensual enjoyment, accept the blemishes caused by one's wrongdoings, and attempt to cleanse them with the practice of pratikramaṇa, ālocanā and kāyotsarga. Where there is pride, and mockery of one's vows, śalyas are present. And when there is śalya, how can vows be practised meaningfully? It is for such an ideal that Ācārya Umāsvāti declares in the *Tattvārtha sūtra* 7/13 - 'niḥśalyo vratī' - which means one who is free from śalya is a vratī.

The meaning of śalya:

The meaning of śalya can be seen in the phrase 'śalyatenena iti śalyam'. That which creates endless pain within, weakens one's strength and health, such an arrow, dart or thorn is 'śalya'.

In the spiritual world, there are three kinds of śalyas or darts that are born from lakṣaṇa-vṛtti or the tendency to pierce from within. When an arrow or a thorn pierces the body, it takes away the person's peace and well-being and spreads poison in the entire body. So also, the darts of deception pierce the inner self and render a person restless and deprive him of peace. The vows of non-violence, truth and the like, ensure the spiritual wellbeing of the soul, and keep the effect of śalyas at bay.

- 1) Dart of deceit (māyā-śalya): The term 'māyā' means deceit. When a person cheats another, pretends to be what he is not, and accepts/allows the abuse of undertaken vows, then he is using the dart of deceit or māyā śalya.
- 2) Dart of greed (nidāna-śalya): To aspire for worldly gain through religious conduct or to hanker after sensual enjoyment is known as 'nidāna'. When a person is overwhelmed by the wealth and opulence of others around him, and aspires for the same as the fruits of his vows, then he is weakening his own resolves by the weapons of greed.
- 3) Dart of deluded vision (mithyādarśana śalya): This is a very dangerous weapon as it removes one's faith from truth and establishes oneself in untruth. Such a person is never drawn towards truth. Thus this dart is the enemy of right vision (samyag darśana).

No rule or vow can be pure as long as an aspirant carries the resolve of any of the aforementioned darts or śalyas in his heart. The vow of a person who is under delusion is contaminated by untruth. The vow of a person immersed in materialistic desire is devoid of detachment and contaminated with desire. The vow of a person who is under the influence of false vision merely carries the form of a substance and not its essence. Without the presence of samyaktva or right vision, the severest of penances remain unproductive. In fact, they become the cause of karmic bondages.

In summarizing the present uttarīkaraṇa sūtra, it must be stated that repentance (prāyaścitta) is essential for the purification of the vows and the soul. Repentance cannot have any value without the purification of thought, and for that, one must abstain from all darts (śalyas). One can free oneself of śalya and annihilate sinful karmas by kāyotsarga; therefore the practising of kāyotsarga is essential. Kāyotsarga is an exceptional form of repentance for errors committed during the practice of restraint (sañyama).

.7.
ĀGĀRA SŪTRA - THE SŪTRA OF EXCEPTIONS

Sūtra:

annattha ūsasieṇaṃ, nīsasieṇaṃ,
khāsieṇaṃ, chīeṇaṃ, jambhāieṇaṃ,
uḍḍueṇaṃ, vāyanisaggeṇaṃ,
bhamalīe, pittamucchāe.1.
suhumehiṃ aṅga-sañcālehiṃ,
suhumehiṃ khela-sañcālehiṃ,
suhumehiṃ ditṭhi-sañcālehiṃ.2.
evamāiehiṃ āgārehiṃ,
abhaggo avirāhio,
hujja me kāussaggo.3.
jāva arihantāṇaṃ, bhagavantāṇaṃ,
namukkāreṇaṃ, na pāremi.4.
tāva kāyaṃ ṭhāṇeṇaṃ moṇeṇaṃ,
jhāṇeṇaṃ, appāṇaṃ vosirāmi.5.

Glossary:

annattha – apart from those stated here (apart from those exceptions which are stated here, I renounce the rest of bodily movement during meditation)
ūsasieṇaṃ – by breathing out
nīsasieṇaṃ - by breathing in
khāsieṇaṃ – by coughing
chīeṇaṃ – by sneezing
jambhāieṇaṃ – by yawning
uḍḍueṇaṃ – by belching
vāyanisaggeṇaṃ - by passing gas
bhamalīe – due to giddiness
pittamucchāe – by vitiation of pitta
suhumehiṃ - subtle
aṅgasañcālehiṃ – movement of the body
suhumehiṃ - subtle
khela-sañcālehiṃ – by vitiation of phlegm (kapha)

suhumehiṃ - subtle
diṭṭhi-sañcālehiṃ - by eye movement
evamāiehiṃ - and others
āgārehiṃ - by exceptions
me - my
kāussaggo - kāyotsarga
abhaggo - without obstruction
avirāhio - without violation
hujja - be
jāva - until
arihantāṇaṃ - the arihantas (destroyer of karmas)
bhagavantāṇaṃ - to the venerable ones
namukkāreṇaṃ - bowing to them
na pāremi - do not fulfill
tāva - until then
ṭhāṇeṇaṃ - remain static in one place
moṇeṇaṃ - remain silent
jhāṇeṇaṃ - engrossed in meditation
appāṇaṃ - our
kāyaṃ - body
vosirāmi - keep away from sinful acts

Meaning:

Establishing myself in meditation in a motionless posture (kāyotsarga), I renounce all bodily movements except for involuntary movements that occur naturally, such as breathing in and out, coughing, sneezing, yawning, belching, passing gas, fainting, subtle blinking of eyes and other bodily vitiations of vāta, pitta and kapha.

Until I do not complete the kāyotsarga by paying obeisance to the arihantas, and recite the namaskāra mantra, I will fix my mind in meditation and remove the body from all sinful activities by keeping it motionless and by observing complete silence.

Analysis:

The meaning of kāyotsarga is to remain motionless by stopping all bodily impulses. This path of disengagement or nivṛtti is very essential for the aspirant. It strengthens the resolves of body, mind and speech, steers one's life out of the sphere of attachment, guides the light of the self to spread in all directions, urges the soul to relinquish its connection with the external world, and causes the body to establish itself in the centre of its own real form.

The exceptions in kāyotsarga:

An important point to be noted is that however strong or determined an aspirant is, there are some bodily activities that cannot be stopped. If forcibly stopped, it will only cause more harm than good. Therefore, it is important to mention these exceptions before kāyotsarga; otherwise the vow of kāyotsarga is defeated. Keeping this subtle point in mind, the sūtra writers have created this āgāra sūtra. By mentioning and claiming an exception, the aspirant is not affected by the mutilation of the vow. What a subtle understanding this is! It reflects so truly, the alertness towards truth.

'Evamāiehiṃ āgārehiṃ' – this sūtra allows for the premature ending of kāyotsarga, in the event of an emergency or an unusual situation which justifies breaking it midway. Later on, it can be completed at an appropriate time and place. The ancient commentators have shed important light on the reasons for ending something prematurely. Some of the reasons have been accepted keeping human weaknesses in mind and some others for the sake of compassion. Thus if any sudden calamity requires one to break his kāyotsarga to help another, then this exception is allowed. The Jaina thought is not a rigid inert system caught in the mire of rituals only. It is open to situations of compassion towards others even during meditation. If the dogmatic preachers of today keep these goals in mind, then many negative notions about Jainism can be dispelled.

There is a mention by the commentators of this sūtra regarding other situations that can be treated as exceptions. These include fire hazards, danger to and from creatures such as snakes or other five-sensed creatures, or even situations of menace caused by thieves, dacoits or rulers themselves. For example, fire is treated as an exception because it is

unfair to expect an aspirant to be so strong-willed as to be unmindful of the danger to his very life. If he does give up his life for his vow, it would raise questions about the Jaina religion and its very ideals. Above all, there is no sense in wasteful sacrifice of life.

Danger to and from creatures such as snakes or other five-sensed creatures is treated as an exception because one must not be a detached observer if an innocent creature is being harmed or killed. One must break the meditation and try to stop the violence. There can be no greater austerity than non-violence. Likewise, even if one sees another being bitten by a snake, he can break his meditation to help the person. Keeping this in mind, Ācārya Hemacandra writes in the *Yogaśāstra* –

mājarimmūṣikādeḥ purato gamane grataḥ saratopi na bhaṅgaḥ
sarpadaṣṭe ātmani vā sādhvādu sahasā uccārayato na bhaṅgaḥ

- *Yogaśāstra* (3/124) *svopajña vṛtti*

The meaning of 'abhaggo' is not to be destroyed completely, and that of 'avirāhio' is not to be destroyed partially.

bhagnaḥ sarvathā vināśitaḥ, na bhagno bhagnaḥ
virādhito deśabhagnaḥ na virādhito virādhitaḥ."

- *Yogaśāstra*, (3/124) *svopajña vṛtti*

Posture in kāyotsarga:

Kāyotsarga must be done in the padmāsana or lotus posture. Sit erect in the lotus posture, or padmasana, with arms facing downwards in the dhyāna mudrā and gaze focused on the tip of the nose. With a serene expression and an upright posture, keep all bodily movements still. Do not shift your weight from one leg to the other, do not take support from a wall, or move your head.

Duration and relaxations:

The sūtras state that the duration of kāyotsarga is until one utters 'namo arihantāṇaṃ'. This does not mean that one can utter 'namo arihantāṇaṃ' at any time and end kāyotsarga. One must start it with vigilance and end it on time with the same vigilance. This is the sign of awareness and self-awakening. Only the experienced know this truth.

In this sūtra, five sampadās (relaxations) have been mentioned:

The first is eka vacanānta āgāra-sampadā, wherein exceptions with singular phrases are mentioned.

The second is bahu-vacanānta āgāra-sampadā, wherein exceptions with plural phrases are mentioned.

The third is āgantuka āgāra-sampadā, wherein calamities such as a sudden fire have been mentioned.

The fourth is kāyotsarga vidhi-sampadā, wherein the duration of kāyotsarga has been indicated.

The fifth is svarūpa-sampadā, wherein the form of kāyotsarga has been described.

This description of sampadās is important to understand the inner implication of the primary sūtras.

.8.
CATURVIŚĀTISTAVA SŪTRA - THE SŪTRA OF OBEISANCE

Sūtra:

logassa ujjoyagare
dhamma titthayare jiṇe.
arihante kittissaṃ
cauvīsaṃ-pi kevalī (1)
usabhamajjiyaṃ ca vande
sambhavamabhiṇandaṇaṃ ca sumaiṃ ca.
paumappahaṃ supāsaṃ
jiṇaṃ ca candappahaṃ vande (2)
suvihim ca
pupphadantaṃ,
sīala, sijjansa-
vāsupujjaṃ ca .
vimalamaṇantaṃ ca
jiṇaṃ, dhammaṃ-
santiṃ ca vandāmi (3)
kunthum aram ca
mallim, vande
muṇisuvvayaṃ
nami jiṇaṃ ca.
vandāmi riṭṭhanemiṃ,
pāsaṃ, taha
vaddhamāṇaṃ ca (4)
evaṃ mae abhitthuā
vihuya-rayamalā-
pahīṇa-jaramaraṇā.
cauvīsaṃ pi jiṇavarā
titthayarā me paṣiyantu (5)
kittiya-vandiya-mahiyā,
je e logassa uttamā siddhā.
ārugga-bohilābhaṃ,
samāhi-varamuttamaṃ dintu (6)

candesu nimmalayarā
āiccesu ahiyaṃ
payāsayarā.
sāgara-vara-gambhīrā
siddhā siddhiṃ
mama disantu (7)

Glossary:

(1)

logassa - of the entire universe
ujjoyagare - those who illuminate
dhamma titthayare - the ford-founders of religion
jiṇe - conquerors (of attachment & aversion)
arihante - the arihantas
kittaissaṃ - I will sing the glory
cauvīsaṃ-pi - of the twenty-four
kevalī - omniscients

(2)

usabham - Rṣabha
ajiyam - Ajit
ca - and
vande - bow to
sambhavam - Sambhava
abhinandaṇam - Abhinandan
ca - and
sumaim - to Sumati
ca - and
paumappaham - Padmaprabh
supāsam - Supārśvanātha
jiṇam - the victors
ca - and
candappaham - Candraprabha.
Vande - bow to

(3)

suvihim - Suvidhinātha
 ca - or
 pupphadantaṃ - Puṣpadanta
 sīala - Śitalanātha
 sijjansa - Śreyāṅsanātha
 vāsupujjaṃ - Vāsupūjya
 ca - and
 vimalam - Vimalanātha
 aṇantaṃ - Anantanātha
 ca - and
 jiṇaṃ - the victors
 dhammaṃ - Dharmanātha
 santiṃ - Śāntinātha
 ca - and
 vandāmi - bow to

(4)
 kunthum - To Kunthunātha
 araṃ - Aranātha
 ca - and
 mallim - Mallinātha
 vande - I bow to
 muṇisuvvayaṃ - Munisuvrata
 nami jiṇaṃ - Naminātha
 ca - and
 vandāmi - I bow to
 riṭṭhanemiṃ - Ariṣṭanemi
 pāsaṃ - Pārśvanātha
 taha - and
 vaddhamāṇaṃ - Vardhamāna (Mahāvīra)
 ca - and

(5)
 evaṃ - In this manner
 mae - by me
 abhitthuā - been worshipped

vihuya-rayamalā - devoid of sin and grime
 pahīṇa-jaramaraṇā - free from the cycle of old age and death
 cauvisaṃ pi - all the twenty-four
 jīṇavarā - the Jinas
 titthayarā - the tīrthaṅkaras
 me - upon me
 pasīyantu - be pleased

(6)

kittiya - worshipped
 vandiya - praised
 mahiyā - glorified
 je - those
 e - who
 logassa - in this universe
 uttamā - best
 siddhā - enlightened
 ārugga - inner wellness
 bohilābhaṃ - the blessing of enlightenment
 samāhi-varam - highest state of meditation
 uttamaṃ - best
 dintu - bestow upon me

(7)

candesu - more than the moon
 nimmalayarā - tranquil
 āiccesu - more than the sun
 ahiyaṃ - more
 payāsayarā - resplendent
 sāgara-vara - like the ocean
 gambhīrā - profound
 siddhā - the omniscient siddhas
 siddhiṃ - liberation
 mama - to me
 disantu - bestow

Meaning:

I will sing the glory of the twenty-four omniscient beings, the tīrthaṅkaras, who illuminate the entire universe by establishing the four-fold path of dharma, the ford-makers who are conquerors (of attachment and aversion). I bow to Ṛṣabhadeva, Ajitanātha, Sambhavanātha, Abhinandan Svāmī, Sumatinātha, Padmaprabh, Supārśvanātha and Candraprabha.

I bow to Puśpadanta (Suvidhinātha), Śitalanātha, Śreyāṅsanātha, Vāsupūjya, Vimalanātha, Anantanātha, Dharmanātha and Śāntinātha.

I bow to Kunthunātha, Aranātha, Mallinātha, Munisuvrata and Naminātha. I bow to Ariṣṭanemi, Pārśvanātha and Vardhamāna (Mahāvīra).

In this manner, those whom I have worshipped, who are devoid of karmic burdens, who are free from both disease and death, who are liberated from the cycle of birth and death, may these ford makers, the twenty-four tīrthaṅkaras smile upon me.

May those omniscient beings, the arihantas who are glorified, praised and worshipped, who are supreme in this universe, kindly bestow upon me an inner state of wellbeing, divine knowledge and the highest state of consciousness.

You are brighter than the moon and more resplendent than the sun. You are deeper than the oceans. My Lord, grant me perfection and liberation.

Analysis:

After the processes of ālocanā and kāyotsarga for self-purification, the aspirant moves on to devotion with the caturviśatistava sūtra, commonly known as 'logassa'. The logassa is considered supreme among all the sūtras in devotional literature. One finds an endless flow of devotion in every word of the logassa. The devotee who chants this with concentration will be overwhelmed with devotional energy. The Jaina spiritual practices lay great stress on the right vision. The caturviśatistava sūtra enables the right vision to become pure and perfect.

cauvvīsathaeṇaṃ dansaṇavisohiṃ jaṇayai

“By the caturviśatistava sūtra, one’s vision gets purified.”

- Uttarādhyayana 29/9

The power of faith:

When we knock at the doors of saints to redeem ourselves of strife and misery, they tell us with certainty that there is only one way – that is nothing but the name of god. There is immense power in chanting the name of god. Faith is an endless fountain of power and nothing can be achieved without faith. If you move ahead with faith, the treasure of the universe will be at your feet.

Here is an interesting story. Once, at a gathering of learned men, there was one learned man who arrived with his fist closed. Everyone became curious to know what he was holding in his fist. He gave each one a different answer, each more bizarre than the other, ranging from elephants and horses to mountains and stars. The entire gathering of men began to wonder if it was a fist or a magical wand. Then the wise man opened his fist to reveal a blob of colour. He dissolved this little blob in water to produce ink. With the help of a pen and some sheets of paper, he drew the images of all those objects he had mentioned, and thus, in the form of pictures, produced before each person what he had promised they would see in his fist.

The same is true of god’s name which is as small as the blob of colour. Write with the pen of conduct on the canvas of wisdom using the ink of faith, and you will get whatever you wish for. Just as the blob of colour could produce nothing in isolation, chanting the name of god without faith can yield little or nothing. Use it with faith and determination, and you will see your life swell with abundance.

Remembering purifies the mind:

All the twenty-four tīrthaṅkaras from Ṛṣabhadeva to Mahāvīra are our gods. They show us the path of non-violence and truth, and shed the divine light of knowledge to dispel the darkness of ignorance. Therefore, as aspirants, we must always remember them and sing their praises with gratitude and faith. If we remain quiet, then we are wasting away our voices. Śrīharṣa, the writer of *Naiṣadha Carita* says that to remain quiet about those

who are superior to us is unbearable and makes null and void the great gift of speech we have.

vāgjanma vaiphalyamasahyaśalyaṁ, guṇādbhute vastuni maunitā cet

- *Naiṣadhacarita* 8/32

Remembering great souls purifies our hearts by removing the restlessness born from desires and passions. Just as the lamp placed on the threshold illuminates the interior and exterior of the house, the divine name on our lips illuminates our internal and external world. Its light gives us the strength to tread the path of non-violence, truth and other supreme vows so that we make our present life and the life hereafter noble and worthy.

Strength emanates from resolves:

The human being is made of faith and beliefs, so his life becomes a mirror of the faith he nurtures and the resolves he makes.

śraddhāmayoyaṁ puruṣaḥ, yo yacchddhaḥ sa eva saḥ

- *Gītā* 17/3

The names of brave persons create feelings of bravery within us, and the names of cowards give rise to feelings of cowardice. Our mind takes on the imagery of those objects or feelings that it is brought into contact with. The mind is a camera. It reflects the object it faces. We see in this world that when we take the name of an executioner, his image comes before our eyes. So also, the name of a saint brings his very form before our eyes, and removes all other matters from our mind. Divine names are not just inert alphabets. Concentrating on them will create magic in your life.

Images that accompany resolves:

As soon as we utter the name of Ṛṣabhadeva, an image of the beginnings of civilization comes before our eyes. We can imagine how Ṛṣabha educated the illiterate forest dwellers, taught them to move from individualism to socialism, established the ideals of love and affection, and illuminated their lives with his discourses of non-violence and truth for the present and thereafter. The name of Lord Neminātha transports us to the

zenith of compassion. We visualize how he refused marriage to save the animals and birds, renounced his beautiful bride and throne, and made the forests his dwelling place as an ascetic! Does this not fill your heart with feelings of compassion and renunciation!

There is also much inspiration to draw from Lord Pārśva and his magnanimity of his soul, the stories of his teaching Kamaṭha on the banks of the Ganges, saving the pair of snakes from burning, and never wishing Kamatha ill despite all tortures inflicted by him!

If we look into the life of Lord Mahāvīra, it is another powerful and moving story indeed! Whether it was his spiritual penance (sādhanā) that lasted for twelve years, or the many tortures and troubles he endured, his infinite kindness for the downtrodden stands out as a true example of compassion. His generosity was proven in the way he gave away his last piece of clothing to the poor Brahmin, and his humility obvious in his acceptance of meagre alms from Candanabālā. His steadfast belief in non-violence showed in his criticism of wrong practices of yajña and animal sacrifices even in the face of opposition. His fairness was exemplified as he meted out just punishment to his favourite disciple Gautama for his wrongdoings. These examples of greatness are overwhelming and awaken devotion in our hearts. Who can claim that the names of our great masters do not transform our lives? Verily, this is the path to be traversed if one has to rise from being human to divine. This is the most powerful way to make life beautiful and significant. It is to help us concentrate on the names of our great tīrthaṅkaras that the caturviśatistava sūtra was brought into existence.

Tīrtha and tīrthaṅkara:

The caturviśatistava sūtra mentions a phrase ‘dhamma titthayare jiṇe’, where the term ‘dhamma’ refers to the spiritual practices that can uplift the soul trapped in a lowly state to its higher, pristine form. The term ‘tīrtha’ means ford, or that spiritual channel with the help of which we can cross this ocean of life. Ācārya Nami writes in *Pratikramaṇa Sūtra Padavivṛttiḥ*-

durgatau prapatantamātmānaṃ dhārayatīti dharma - tīryatenena iti tīrtham,
dharma eva tīrtham dharmatīrtham

“The true tīrtha is that which helps us cross the ocean of the world, and uplift us from degradation. And those who establish these religious fords (dharma tīrthas) such as non-violence and truth are known as tīrthaṅkaras.” All the twenty-four tīrthaṅkaras have worked towards the establishment of religion and vows of non-violence and truth in their eras, bringing back the misguided masses onto the path of religion. These tīrthaṅkaras are the enlightened souls who have conquered passions and karmic bondages. Thus they are known as Jinas or victors. Victory over whom? Over passions, attachment, aversion, and the eight-fold karmas.

rāga-dveṣa kaṣāyendriya pariṣahopasargāṣṭaparakārmajetr̥tvājjināḥ

- *Pratikramaṇa Sūtra Padavivṛttiḥ*

Tīrthaṅkaras - The ideal of greatness:

The Jaina religion is not a religion of godhead, but of faith in tīrthaṅkaras. It does not believe in an indirect and unseen god. It questions the establishment of an imaginary, unseen, divine force as an ideal before us. For human beings, an ideal or a god to revere can only be one who has lived a human life, who has experienced joys and sorrows like a human, who has conquered emotions by his spirituality and intuition, and who has moved ahead like a determined aspirant until the goal of liberation was attained.

The Jaina tīrthaṅkaras fall under this category. They were not divine or extraordinary from the beginning. They were also mortals like us, but by the power of their spiritual practices, they attained liberation and eternal divinity. Thus their way of life gives us a picture of gradual and methodical evolution and success.

Flowers and prayer:

The caturviśatistava sūtra contains the word ‘mahīya’ which means venerable. There is no argument here because all great souls are venerable for us. So if the ācāryas are venerable, the upādhyāyas, sādhus, and surely the tīrthaṅkaras are venerable too. In fact, the tīrthaṅkaras are more worthy of worship.

The ācāryas have made a two-fold classification of worship – dravya pūjā and bhāva pūjā. Dravya pūjā is worshipping with objects, and the latter is worshipping with feelings. To distract the body and speech from external objects and immerse it in worshipping the Lord is dravya pūjā and to distract the mind from external bodily enjoyments and dedicate it at the master’s feet is bhāva pūjā. The scholars of the Śvetāmbara and Digambara traditions are in agreement on this.⁶

To worship, one needs flowers. How can a devotee worship his lord without an offering of flowers? It is in this context that Ācārya Haribhadra tells us which flowers to choose:

ahimsā satyamasteyaṃ, brahmacaryamasāṅgatā
gurubhaktiratapo jñānaṃ, satpuṣpāṇi pracakṣate

- *Aṣṭaka Prakaraṇa* 3/9

See the beautiful flowers mentioned in the above śloka! Non-violence, truth, non-stealing, celibacy, non-possessiveness, devotion, austerities and knowledge – each flower will add to the fragrance of life. It is when one worships with these flowers from deep within, and not just with superficial actions that one becomes a true devotee. True worship consists of speaking the truth, following the vows, abstaining from speaking harsh words, adopting celibacy, conquering passions, nurturing pure thoughts, inculcating the habit of equanimity for all beings, and staying away from greed. When the fragrance of these flowers of thoughts and feelings permeate every pore of the heart, you can be sure that you are on the right path to becoming a true devotee of the Lord and your worship is becoming powerful.

These are the flowers that are dear to the Lord. So He must be worshipped with what is dear to Him. It is only the mutual relationship between devotee and the Lord, and the process of worship itself that can elevate life.

⁶ The digambara scholar Ācārya Amitagati says:
vaco-vigraha-saṅkoco, dravya-pūjā nigadyate
tatra mānasa-saṅkoco, bhāvapūjā purātanaih - Amitagati śrāvākācāra

The śvetāmbara scholar Ācārya Nami says:
nama iti pūjārtham. pūjā ca dravya-bhāva-saṅkocastatra karaśiraḥ pādādisanyāso dvavya-saṅkocaḥ, bhāva-saṅkocastu viśuddhasya manaso niyogaḥ -
Pratikramaṇasūtra padavivṛtiḥ, pranipātadaṇḍaka

When the great Bhīśma lay on the bed of arrows in his final hours, he asked for a pillow to support his head that had no arrows under it. People ran helter skelter to ease his pain with soft pillows. Yet, he refused all and asked for Arjuna. Arjuna, who worshipped his Bhīśma Pitāmaha knew that it would only be a pillow of arrows that would befit the greatness of the man. So he shot three arrows into the earth under Bhīśma's head and gained his guru's blessings. This is a poignant story that reiterates the importance of offering one's Lord only that which is most befitting to Him.

Wellbeing and meditation:

The caturviśatistava sūtra mentions a phrase 'ārugga' which means wellbeing or being free of disease. This is also of two kinds - physical wellbeing (dravya ārogya) and mental wellbeing (bhāva ārogya). The former refers to a state where the body is free of diseases. The latter means to be free of karmic disease and to become emancipated, the self being in a state of wellbeing. In this sūtra, the reference is to bhāva ārogya. But that does not imply that the aspirant must be negligent of his physical wellbeing. Physical wellbeing is a pre-requisite that can help us on the path to mental and spiritual wellbeing.

The term 'samāhivaramuttamaṁ' has a very deep implication for samādhi or meditation. It is a profound term in the philosophical realm. The great commentator, Yaśovijaya has stated that as you go deep into meditation, the distinction between the dhyātā (meditator), dhyāna (act of meditation) and dhyeya (the goal being meditated upon) dissipates to merge into the pure form. Such a state is dhyāna samādhi or superconsciousness.

svarūpamātra-nirbhāsaṁ, samādhidhryānameva hi

- *Dvātriśikā* 24/27

How lofty is the flight of thought in this śloka which presents such a great ideal of samādhi. Patañjali, the great commentator of Yoga, seconds the views of Yaśovijaya.

Lord Mahāvīra explained samādhi as being of ten kinds - five great vows or mahavratas and five regulations or samitis -

dasavihā samāhī paṇṇattā tañjahā, pāṇāivāyāo veramaṇaṁ

The common meaning of samādhi is - concentration of self. When the inner mind of the aspirant turns away from disturbances and becomes one with its adopted austerities without any trace of passions, then it reaches the path of samādhi. This samādhi elevates a person, purifies the inner self, and brings equanimity amidst happiness and sorrow, and in fact, in every situation of life. Once the soul reaches this great height of samādhi, it will never fall again.

There are those who pray with wrong intent, blinded by their own desires. Some pray for a wife, some for wealth, some for a son and others for fame! Some pray for victory over their enemies and even for their destruction, and pray ardently for this. According to Jainism, such prayers are an insult to the tīrthaṅkaras, who have conquered attachment and aversion. One should ask that which is worthy of the deity. Otherwise, it is akin to discussing sensuality with sages, and religion with an atheist. The beautiful idealness of Jaina prayer is that we pray for the liberation of our souls - “samāhivaramuttamaṁ dintu”.

Siddhas are for guidance not granting:

The final phrase of this sūtra which needs to be reflected upon is ‘siddhā siddhi mama disantu’. Some aspirants question that if the siddhas have renounced everything, and are not doers of any action, how can they grant us anything at all? The answer to this is that although the siddhas are not doers, it is by their support and blessings that a devotee can achieve everything he desires. It is not the Lord who helps us accomplish, but the faith of the devotee. In the language of devotion, it is the duty of the devotee to prostrate at the Lord’s feet. Such an act destroys the ego, and awakens the power of faith and respect in the Lord. A correct interpretation of this prayer would be - “By the support of the siddhas, may I accomplish”, rather than - “May the siddhas grant me accomplishment”. This prayer has transformed into a bhāvanā (contemplation) in recent times.

Such contemplation is considered as the right principle in Jainism, rather than something negative. The Lord is considered the charioteer of our life. The charioteer

shows the path, but the war has to be fought only by the warrior. What does Kṛṣṇa do in the battle of Mahābhārata? He takes a vow, “Arjuna! I am only your charioteer; I will not lift any weapon; so use your weapons to protect yourself.” This is the same ideal of the Jaina tīrthaṅkaras. They have also shown us the path, and handed the weapons of austerities in our hands. Thus our accomplishments depend solely on our actions.

Differences in text:

In the phrase ‘kittiya-vandiya-mahiyā’, Ācārya Hemacandra has also mentioned the word ‘maiā’ instead of ‘mahiyā’, thus leading to the meaning ‘by myself’. Thus the phrase would mean: worshipped and prayed by me.

maiā iti pāṭhāntaram, tatra mayakā mayā

- *Yogaśāstra, (3/124) svopajña-vṛtti*

The karmic blemishes:

And finally, Ācārya Hemacandra sheds light on the phrase ‘vihuyarayamalā’ which means the Siddhas are free of karmic bondages and sinful blemishes. This phrase has the words ‘raja’ and ‘mala’. ‘Raja’ refers to karmas such as: 1) badhyamāna karmas which bind the soul, 2) baddha karmas which can be shed by austerities such as ālocanā, paścāttāpa and pratikramaṇa, and 3) airyāpatha karmas that have been accumulated by the yoga of body, mind and speech but are devoid of passions. Mala refers to: 1) pūrva baddha karma which means previously accumulated karmas, 2) nikācita karmas which cannot be shed without undergoing their effects, and 3) sāmparāyika karmas tainted by passions and have been accumulated by the yoga of body, mind and speech.

rajaśca malaṁ ca rajomale. vidhūte, prakampite anekārthatvādapanīte vā rajomale yaiste vidhūtarajomalāḥ. badhyamānaṁ ca karma rajaḥ, pūrvavaddhaṁ tu malam. athavā baddhaṁ rajo, nikācitaṁ malam. athavā airyāṁ-pathaṁ rajaḥ, sāmparāyikaṁ malamiti.

- *Yoga Śāstra, (3/124) Svopajña-Vṛtti*

This caturviśatistava sūtra must be read in the yogic posture of jinamudrā. If read in any inappropriate posture, one will not gain complete joy from it.

.9.
PRATIJÑĀ SŪTRA - THE SŪTRA OF PLEDGE

Sūtra:

karemi bhante! sāmāyaṃ,
sāvajjaṃ jogaṃ paccakkhāmi.
jāvaniyamaṃ pajjuvāsāmi.
duvahaṃ tiviheṇaṃ.
maṇasā, vāyasā, kāyasā
na karemi, na kāravemi.
tassa bhante! paḍikkamāmi,
nindāmi, garihāmi,
appāṇaṃ vosirāmi!

Glossary:

bhante - o venerable one! (with your witness, I)
sāmāyaṃ - sāmāyika or equanimity
karemi - undertake
sāvajjaṃ - sinful
jogaṃ - activities
paccakkhāmi - I abstain from
jāva - until
niyamaṃ - the vows
pajjuvāsāmi - I worship
duvahaṃ - by the two-fold karaṇas or actions, such as 1) not committing sin by oneself 2)
nor asking others to commit it
tiviheṇaṃ - by the three channels
maṇasā - with mind
vāyasā - with speech
kāyasā - with body
na karemi - will not do on my own
na kāravemi - will not get done by others
bhante - O venerable one!
tassa - those (sinful acts committed in the past)

paḍikkamāmi – by pratikramana, expressing remorse for past deeds and seek forgiveness

nindāmi – I condemn with my soul as witness

garihāmi – I condemn with you as my witness

appāṇaṃ – to my soul

vosirāmi – I abstain from

Meaning:

O venerable one! I now undertake sāmāyika and vow to abstain from sinful activities for the duration of sāmāyika.

Till I am bound by this vow of sāmāyika (for forty-eight minutes), I refrain from all sinful activities with the two-fold channels of neither committing them myself nor asking others to commit them, and with the three-fold activities of mind, speech, and body.

O venerable one! With my soul and yourself as my witness, I admonish myself and repent for any sinful actions committed so far. I finally remove my soul from these sins, and move towards a purer life.

Analysis:

All the rules and regulations this far addressed were to prepare oneself for adopting sāmāyika. Thus having known and repented for one's sins in airyāpathika sūtra, then cleansing the inner self of those blemishes by kāyotsarga and logassa, and finally purifying the self, one sows the seeds of sāmāyika by the above-mentioned 'karemi bhante' sūtra.

What is sāmāyika? This has been answered in this sūtra. Sāmāyika is the means of partial renunciation (pratyākhyāna), of karmic stoppage (saṃvara). Thus sāmāyika means, to abstain from sinful actions and resolves for at least two spans of time or forty-eight minutes.

The pledge of sāmāyika:

The aspirant undertakes the vow – O Lord! By following the mentioned rules, I abstain from the sins committed by the three yogas of body, mind and speech which blemish the inner self, and destroy the purity of the soul. I will not nurture evil thoughts in my mind, utter untrue and hurtful words through my speech, and will not allow violent actions by my body. Thus, stopping the activities of body, mind and speech, I make myself stable and firm, follow the spiritual actions that will bring about self – purification, and atone for past sins by introspection and repentance. I condemn all negative actions, cleanse my soul enmeshed in the sins of the past, and adopt a life of restraint and spiritual conduct for the duration of sāmāyika.

The above-mentioned pledge is the pratijñā sūtra. The aim of sāmāyika is not just to alter the attire, but to transform life. It is unfortunate that nowadays, people remain entangled in the web of passions even during sāmāyika, and hence do not see the divine transformation of the self through sāmāyika.

Renunciation - complete and partial:

Sinful actions can be given up in two ways through the medium of sāmāyika - complete renunciation, or sarva virati, and partial renunciation, or deśa virati. All disciplines fall within the three yogas of body, mind and speech, and at the most, are of nine kinds (bhaṅgas). Thus, that which is renounced in all the nine ways is considered as complete renunciation and that which is renounced in lesser ways is considered partial renunciation. The monk's sāmāyika is one of complete renunciation and the śrāvaka's is partial, as has already been discussed. Thus the householder renounces all sinful activities by the six bhaṅgas, ie, by two karana and three yogas. It is for this reason that the Pratijñā sūtra mentions the phrase 'duvihaṃ tiviheṇaṃ, which means that the sāmāyika is bound by the following six bhaṅgas against sinful actions:

- 1) not sin with the mind
- 2) not ask others to sin with their mind
- 3) not sin with speech
- 4) not ask others to sin with speech
- 5) not sin with one's body
- 6) not ask others to sin with their body

In scriptural language, these are known as 'ṣaṭ koṭi', or six disciplines for the householder. The sādhu's sāmāyika is known as 'nava koṭi' since it consists of nine disciplines. The householder's circumstances are such that he cannot tread the path of complete restraint. So he does not follow the three bhaṅgas of the sādhu, namely, that of non-acceptance by body, mind and speech for sinful actions committed by others. With the remaining six bhaṅgas, he treads the path of restraint to make his life pure and auspicious. For the salvation of the soul, it does not matter whether the restraints are few or many. What makes a difference is that they are followed with a pure heart. Even the smallest of austerities can break the shackles of delusion if adopted completely.

The meaning of 'bhante':

The first phrase of the pratijñā sūtra is 'karemi bhante', a phrase filled with devotion and faith for one's master. The Sanskrit term for bhante is 'bhadanta' which means the benefactor. Who greater than the master to show us the path, away from the pain and misery of this world? 'Bhante' also means 'bhavānt' and 'bhayānt' in Sanskrit. 'Bhavānt' means one who can end this 'bhava' or cycle of birth and death. And 'bhayānt' means one who can end 'bhaya' or fear. After all, how can the cycle of worldly life or the emotion of fear have any credence in the proximity of the master? 'Bhante' also means god, which is an appropriate and beautiful way to address one's master.

If the term 'bhante' is addressed to god as the witness of our every action, there is no problem in that; for in the absence of the guru, we must consider god as our witness and begin the religious activities. The siddhas are the knowers and seers of all emotions and feelings within us. Nothing is hidden from them, thus considering them as our witness, we remain focused, vigilant and inspired.

The analysis of 'sāvadya':

The term 'sāvajjaṃ' is found in the phrase 'sāvajjaṃ jogāṃ paccakkhāmi'. Its Sanskrit form is 'sāvadya', which means with sin, or sinful. Thus those activities which bind the soul and deteriorate the soul with sinful karmas should be shunned in sāmāyika. There are many who argue that such a definition could mean that one must not even protect

any creature during sāmāyika, since an act of protection denotes attachment, which in turn denotes karmic bonding. Hence, they argue that even such an action is included in sāvadya.

The response to this misinterpretation is that in sāmāyika, one must abstain from sinful actions. This can only refer to violence towards creatures, and not compassion. How can an act of compassion be considered as a sinful act or even attachment? If this were true, then religion or dharma would have no significance in this world. Compassion is an indication of tenderness as well as right vision in one's life. Where there is no compassion, there can be no humaneness. Compassion is the life breath of Jainism, and it is what has made Jainism popular since time immemorial.

Attachment – where and what:

Attachment (rag-bhava) is born from delusion (moha). Whenever we want something for ourselves, and wherever there is passion, there is delusion. So if during sāmāyika, we protect another creature out of compassion, without any selfish motive, then how can delusion exist? How can attachment be said to exist in such an instance? Such an accusation is a mockery of spirituality. To those monks who claim that compassion towards creatures is an act of attachment, I ask them, whose sāmāyika is greater, that of the monk's or that of the householder's? If their reply is that the monk's sāmāyika is greater since it is bound by the nine bhaṅgas and undertaken for life, I ask them, would you call your act of taking alms to feed your hunger, an act devoid of attachment? Would your act of taking medication to relieve illness be considered an act of attachment? When you cover yourself with a blanket in winter, is there no attachment for your body? If they say that these are acts devoid of attachment, then how can they claim that there is attachment in the act of protecting a creature? Thus, to all those sādhus who question acts of compassion during sāmāyika I say that just as some basic needs have to be fulfilled and are not considered actions born from attachment, protecting a creature is a tendency of detachment, hence it leads to nirjarā or shedding of karmas, and not sin. Compassion is a sublime feeling that arises out of oneness

experienced with the universe at large. This cannot be termed as being trapped in attachment.

The debate can go further that since the aspirant exists in a mundane context, he cannot be so detached as to extend compassion without any attachment. Only great souls have reached that level, they may argue. My answer to this is that even if such a contention is justified, what is the harm in it? It is not a cause for downfall; rather, it is cause for a rise of meritorious karmas. This is known as puṇyānubandhī puṇyā. These give rise to auspicious karmas and help in shedding inauspicious ones. These auspicious karmas bring about wellbeing in the present and future lives. The tīrthaṅkaras have also attained their status by these meritorious karmas.

‘Sāvajjaṃ’ also means that which is condemnable. So those actions that are condemnable must be shunned in sāmāyika. Sāmāyika is a pure spiritual practice. Those tendencies which dull or taint the soul are nothing but passions. Actions colored by passions of anger, pride, delusion and greed are sinful. Thus one must learn to distinguish between actions guided by passions and those devoid of them. Only actions such as worshipping the arihantas and siddhas that aid in equanimity, in reducing the flow of passions, expanding one’s knowledge, respecting teachers, meditation, compassion for living beings and truth are worth carrying out.

To understand the deeper implication of any truth, one must learn to be impartial and simple. Only then can one reach the depths of spiritual and philosophical thought.

Thus it is not an action or tendency which is sinful, but the passions of attachment and aversion underlying those actions which lead to sin. If these are replaced in the aspirant’s heart by pure and simple thoughts, there can be no sin of any kind.

The duration of sāmāyika:

Much has been said about the duration of sāmāyika in the previous chapters. The phrase ‘jāva niyamaṃ’ in the pratijñā sūtra means, ‘until the regime exists’. Therefore, after uttering ‘jāva niyamaṃ’ one must mention the number of sāmāyikas one wants to do.

Anumodan – allowance for sinful actions of others:

During sāmāyika, the householder is neither permitted to commit sinful actions nor ask others to do them. However, his sāmāyika has the leniency of the three bhaṅgas which are acceptance by body, mind and speech for sinful actions committed by others. The question arises that, when all sinful actions are shunned in sāmāyika, how they can be open to allowance or acceptance by the householder? It is important to understand that the householder is not allowed to approve of sinful actions which can be avoided. So why is he allowed to be lenient towards sinful actions committed by others? The reason is that the householder has one foot in this world and the other on the path to liberation. He cannot renounce all worldly activities. Therefore, when he sits in sāmāyika, he cannot completely give up all his worldly concerns. He may not praise worldly activities, such as actions that take place at home or at work. But since he is yet attached in a subtle way to all the worldly activities, the three bhaṅgas of acceptance are permitted. This has been explained well in the *Bhagavati Sūtra*.

Nindāmi - criticism of one's sins:

The term 'nindāmi' means "I admonish". So whom does one admonish? How does one admonish? Whether one condemns oneself or another, both are considered as sins. Self-admonishment causes dullness and self-pity, and often self-denouncement as well. Therefore, if it is not a religious activity, it is a sin. There is no doubt that criticizing others is even worse. Can acts of loathing, looking down upon and hurting another with words of criticism be anything but sinful?

What must be understood is that in this context, nindāmi does not imply admonishing oneself or another. Rather, it refers to condemning sinful conduct and sins. One must severely admonish the wrongdoings of the self. This is a form of repentance. And repentance is considered the flame which can extinguish the grime of sin which exists in the self. Just as gold glitters when burnt in the fire, the soul is illuminated by the fire of repentance. Therefore, one must condemn the passions associated with the self.

In sāmāyika, the aspirant moves towards self-transformation. When the soul is influenced by right vision, right knowledge, right conduct and austerities, it undergoes transformation that brings it closer to itself. This is known as 'svabhāva pariṇati' or self-transformation. Vision, faith, knowledge and conduct are the qualities of the self; therefore, by worshipping them, one is worshipping the self. Only when the soul realizes its pure form, it will become immortal.

Coolness is the very nature of water, but when water is brought into contact with fire, it becomes hot and adopts qualities opposed to its natural quality. So also, the soul which is compassionate and content in itself, becomes angry and greedy when brought into contact with passions and karmas, and changes from svabhāva to vibhāva. This change is what is known as the saṃsāra or world. In sāmāyika, one must condemn the vibhāva pariṇati or those actions which are apart from the self. That which is not the self is the non-self; this is the enemy which must be shunned.

Self-admonishment is a sure method to wash the sinful blemishes that have accumulated in the soul. By this, one feels repentance which leads to renunciation of worldly desires. As renunciation deepens, the aspirant moves higher on the ladder of conduct. This helps to annihilate the mohaniya karmas. As soon as that happens, the soul attains its pristine state.

Admonishment should not lead to grief:

In the process of self-admonishment, one must take care that it leads to feelings of repentance and not grief. Repentance gives strength to the soul while grief weakens the soul. In grief, there is an absence of courage and duty. Without courage and duty, the aspirant cannot evolve either in this material world or in the spiritual world.

The insight to garihāmi:

Aspirants desirous of spiritual understanding must use garihāmi along with nindāmi. This concept is an unparalleled gift of Jainism to the spiritual world. Generally, people think of nindā and garhā as one. But there is a clear difference. An aspirant sitting in

isolation and condemning his sinful deeds, is finding fault or nindā. When he sits before the master or another individual and condemns his sinful deeds and repents through body, mind and speech, he is then conquering his ego as he openly confesses his sins. This is known as garhā. It is with this thought in mind that Ācārya Nami, the commentator of *Pratikramaṇa Sūtra*, says –

nindāmi jugupsāmītyarthaḥ. garhāmīti ca sa evārthaḥ, kintu ātma-sākṣikī nindā,
gurusākṣikī garheti, 'parasākṣikī gaha' ti vacanāt.
- *Pratikramaṇa Sūtra Padavivṛttiḥ, Sāmāyika Sūtra*

Garhā is a great spiritual practice that makes life pure. Garhā needs greater strength of the self to practise than nindā. A person may repent and regret in isolation, but to do so before others is not an easy task. There are many who would prefer to consume poison rather than accept defame. The thought of ill-repute silences even the most dedicated of aspirants. But those who can face it will never tread the sinful path ever again. Garhā is a vow never to sin again.

pāvāṇaṃ kammāṇaṃ akaraṇayāe

In Lord Mahāvīra's path, there is no place for secrecy and embarrassment. The path of garhā helps us overcome secrecy and face ourselves truly.

Shunning the contaminated soul:

The last phrase of the *Pratijñā Sūtra* is 'appāṇaṃ vosirāmi' which means that one must renounce the soul or give up oneself. One may ask how this is possible at all. Can the soul or self ever be renounced? And if the soul is renounced, what remains? The answer is that, here to give up the self means to give up the life full of sins. Ācārya Nami says -

ātmānam = atīta sāvadyayoga-kāriṇam = aślādhyam...vyutsrjāmi
- *Pratikramaṇa Sūtra Padavivṛttiḥ, Sāmāyika Sūtra*

Such are the lofty insights of Jainism! It gifts us with the great ideal of giving up the old, battered life and adopting a new, pure and fresh life. Lord Mahāvīra says that sāmāyika is not just an austerity of changing one's apparel; it alters one's life. Therefore, before

reaching the seat of sāmāyika, the aspirant must empty his mind of worldly passions and desires and adopt a new spiritual life. It is necessary to kill the previous life of desires. If one carries the burdens of old evils during the practice of sāmāyika, what benefit can one find? If pure milk is poured into a contaminated vessel, it becomes impure. This great insight of Jainism is the one that echoes in the phrase 'appāṇaṁ vosirāmi'.

Pratijñā sūtra is the breath of Jainism. Sāmāyika is a spiritual exercise, which even if undertaken for a short duration has long-lasting effects. Just as a morning walk keeps us fresh and fit for the entire day, the spiritual exercise of sāmāyika keeps our mental tendencies clean and evolved for the day and much longer. In the duration of sāmāyika, we develop the habit of moving away from the external world and focusing on the self. The meaning of sāmāyika is to become one with the self and adopt equanimity. Ācārya Pūjyapāda says in the commentary of *Tattoārtha Sūtra* –

'sam' ekībhāve vartate. tad-yathā saṅgataṁ ghr̥taṁ saṅgataṁ tailamityucyate ekībhūtamiti gamyate. ekatvena, ayanāṁ = gamanaṁ samayaḥ, samaya eva sāmāyikam. samayaḥ prayojanamasyeti vā vigṛhya sāmāyikam

- *Sarvārtha Siddhi* 7/21

Make sure that the melodious music of spiritual practice never fades out or stops. True joy is in development and evolution of the self.

.10.
PRANĪPĀTA SŪTRA - THE SŪTRA OF OBEISANCE

Sūtra:

namotthuṇaṃ arihantāṇaṃ, bhagavantāṇaṃ.1.
āigarāṇaṃ, titthayarāṇaṃ, sayamsambuddhāṇaṃ.2.
purisuttamāṇaṃ, purisa-sihāṇaṃ, purisa-vara-puṇḍa
rīyāṇaṃ, purisavara-gandhahatthiṇaṃ.3.
loguttamāṇaṃ, loga-nāhāṇaṃ,
loga-hiyāṇaṃ, loga-paīvāṇaṃ,
loga-pajjoyagarāṇaṃ.4.
abhayadayāṇaṃ cakkhudayāṇaṃ,
maggadayāṇaṃ, saraṇadayāṇaṃ,
jīva-dayāṇaṃ, bohidayāṇaṃ.5.
dhammadayāṇaṃ, dhamma-desiyāṇaṃ, dhammanāyagāṇaṃ,
dhamma-sārahīṇaṃ, dhamma-vara-cāuranta-cakkavaṭṭiṇaṃ.6.
(dīvo tāṇaṃ saraṇaṃ gaī paiṭṭhā)
appaḍihaya-vara-nāṇaṃ-dansaṇa-dharāṇaṃ,
viaṭṭachaumāṇaṃ.7.
jiṇāṇaṃ, jāvayāṇaṃ, tinnāṇaṃ, tārayāṇaṃ,
buddhāṇaṃ, bohayāṇaṃ, muttāṇaṃ, moyagāṇaṃ.8.
savvannūṇaṃ, savvadarisīṇaṃ, sivamayalamaruya-
maṇantamakkhayamavvāvāhamapuṇarāvitti siddhi
gai-nāmadheyaṃ ṭhāṇaṃ sampattāṇaṃ
namo jiṇāṇaṃ jiyabhayāṇaṃ.9.

Glossary:

namotthuṇaṃ – I pay my obeisance
arihantāṇaṃ – to the Arihantas (destroyer of inner enemies)
bhagavantāṇaṃ – to the venerable ones
āigarāṇaṃ – to the founders of religion
titthayarāṇaṃ – to the establishers of four-fold order
sayam – on their own
sambuddhāṇaṃ - those who attained right knowledge

purisuttamāṇaṃ – supreme amongst men
 purisa-sīhāṇaṃ – lions amongst men
 purisa-vara-puṇḍarīyāṇaṃ - lotuses among men
 purisavara-gandhahatthīṇaṃ - the elephants of the Gandhana species amongst men
 loguttamāṇaṃ – supreme in the universe
 loga-nāhāṇaṃ – master of the universe
 loga-hiyāṇaṃ – benefactor of the universe
 loga-paīvāṇaṃ – beacon of the universe
 loga-pajjoyagarāṇaṃ – those who illuminate the universe
 abhayadayāṇaṃ – bestowers of fearlessness
 cakkhudayāṇaṃ – bestowers of vision
 maggadayāṇaṃ – givers of the right path
 saraṇadayāṇaṃ - givers of refuge
 jīva-dayāṇaṃ - givers of life
 bohidayāṇaṃ - givers of right vision
 dhammadayāṇaṃ - benefactor of religion
 dhamma-desiyāṇaṃ – preceptors of religion
 dhammanāyagāṇaṃ – leaders of religion
 dhamma-sārahīṇaṃ - charioteers of religion
 dhamma-vara – superior in religion
 cāuranta – those who end the journey of the four-fold existence
 cakkavaṭṭīṇaṃ – conqueror
 appaḍihaya – those who uproot false knowledge
 vara-nāṇaṃ-dansaṇa – givers of knowledge and vision
 dharāṇaṃ - upholders
 viatṭachaumāṇaṃ – devoid of deceit
 jīṇāṇaṃ – conqueror of attachment and aversion
 jāvayāṇaṃ – make others win over
 tinnāṇaṃ – one who has crossed the ocean
 tārayāṇaṃ - one who helps others go across
 buddhāṇaṃ – self-enlightened
 bohayāṇaṃ – one who brings enlightenment to others
 muttāṇaṃ – one who is free
 moyagāṇaṃ – one who frees others
 savvannūṇaṃ – all-knowing
 savvadarisīṇaṃ – omniscient, all-seeing

sivam – without disturbance
ayalam – stable, static
aruyam – without disease
anantaṃ - without end
akkhayaṃ – without decay
avvābāhaṃ – without obstacle
apuṇarāvitti – free from transmigration
siddhigai – destiny of the saved
nāmadheyaṃ - namely
ṭhāṇaṃ - place
sampattāṇaṃ – one who has obtained
namo – salutations
jīyabhayāṇaṃ – one who has won over fear
jīṇāṇaṃ – to the venerable omniscients being

Meaning:

Obeisance to the arihantas who destroy the inner enemies. Obeisance to the venerable ones who are the founders of religion, who have established the four-fold order, and who have attained the right knowledge on their own.

Obeisance to them who are supreme amongst men, the lions amongst men, the lotuses amongst men and the elephants of the gandhana species amongst men.

Obeisance to them who are supreme in the universe, masters of the universe, benefactors of the universe, beacons of the universe, and who illuminate the universe.

Obeisance to them who are bestowers of fearlessness, bestowers of vision, givers of the right path, givers of refuge, givers of life and givers of right vision.

Obeisance to them who are benefactors of religion, preceptors of religion, leaders of religion, charioteers of religion, superior in religion and who help to conquer the journey of the four-fold existence.

Obeisance to them who uproot wrong knowledge, who are givers of knowledge, and who are devoid of deceit.

Obeisance to those who are conquerors of attachment and aversion, who make others win over, who have crossed the ocean of life and help others to go across, who are self-enlightened and bring enlightenment to the others, who attained liberation and help others attain that liberation.

Obeisance to those who are all-knowing and all-seeing, who are without disturbance, who are stable, free of disease, without end, without decay, without obstacle, free from transmigration, and who have attained the siddha state.

Salutations to those who have conquered fear and who are venerable omniscient beings.

Analysis:

Therefore by following Jaina dictums, you will find that behind every action, our thoughts should echo the purity of life, its greatness and its vastness which will lead to the redemption of the world.

The harmony of devotion, knowledge and action:

Indian philosophy speaks of the three paths of devotion (bhaktiyoga), knowledge (jñānayoga) and action (karmayoga) that make our spiritual practices steadfast and strong. In the Vedic religion, there are some contradictory opinions regarding these three paths. One faction of Vedic thinkers considers devotion to be the supreme path. They believe that the human being is so small and weak that he has no recourse to knowledge and action. Therefore, he has no choice but to devote himself at the feet of god and beg for redemption.

Another faction revered the path of knowledge. For instance, the Vedāntins believe that this world and its sorrows are nothing but an illusion. They believe that it is not austerities, but the path of knowledge that can redeem us of pain and suffering.

na hi jñānena sadṛśaṁ pavitrāmiha vidyate

- *Gītā* 4/38

All we have to do is believe that we are the pure ātman. As soon as this truth is realized, the soul will attain liberation.

Then there is a third faction that believes only in action. These thinkers attach no value for knowledge and devotion. They propound sacrificial pyres (yajñās), practising of intense spiritual austerities and undergoing rigorous physical regimen. Here there is no respect for the heart or the mind. The early Mīmāṃsākas and many sādhus who practise haṭha yoga nowadays belong to this faith. They believe in action and nothing else.

The problem is that each of these three factions has no room for the other two. The believers of devotion do not lay emphasis on conduct, the ones who believe in knowledge do not pay attention to action, and the ones who propound action forget that without the flow of devotion or the light of knowledge there can be no benefit. Action without knowledge is blind, and action without devotion is meaningless.

Jainism does not tread any of these paths in isolation. It adopts the method of harmony. It illuminates every area of life with anekāntavāda (non-absolutism). It states that the path of spiritual practices cannot rest solely on knowledge, action or devotion. The vehicle of sādhanā needs the harmonious co-existence of all three in order to run smoothly. Thus, with devotion, we must become strong in our resolves. With knowledge, we must learn to discriminate between truth and untruth; and with action, adopt the conduct of non-violence and truth.

Devotion is associated with the heart, since it is connected with faith, belief and feeling. As the devotee concentrates on the Lord, and worships him, his devotional strength increases and enthusiasm permeates his conduct. So also knowledge is a light that brings about discrimination. It makes one aware of one's duties, allows one to know the actual form of the Lord and the manner in which one must pray. Action is related to conduct. Without right conduct, a person is like a lowly animal that is caught in its bodily needs and desires. He can neither redeem himself nor another. The mantra of spiritual life lies in giving up the negative and adopting the positive.

Devotion, discrimination and conduct:

In its basic definition, Jainism has described the above three as right vision, right knowledge and right conduct. Ācārya Umasvāti says -

samyagdarśana-jñāna cāritrāṇi mokṣa-mārgaḥ

- *Tattvārtha Sūtra* 1/1

The unity of the above three is defined as the path of liberation. It is true that each of these is important in its own way, but reflection and study reveal that in the spiritual world, devotion reigns supreme. It is by the pure waters of the fountain of devotion, that the other two yogic areas are fostered as well. In a heart devoid of devotion, the divine tree of knowledge and action cannot grow. This is the reason that in the Sāmāyika Sūtra, the first mention is that of namaskāra mantra, followed by the samyaktva sūtra, guru-guṇa-smaraṇa sūtra and guru vandanā sūtra. This powerful flow of devotion is also seen once in dhyāna and once more read aloud as logassa in caturviśatistava sūtra. Logassa is a beautiful form of devotion. When the heart has been watered with the devotion of logassa, the aspirant will surely find emancipation. And finally, devotion is firmly rooted with the text of namotthuṇaṃ.

In namotthuṇaṃ, the tīrthaṅkaras are worshipped. The tīrthaṅkaras are those great souls that have conquered attachment and aversion, and have reached the zenith of equanimity. So worship and adoration of their greatness is essential for the success of sāmāyika and grants great spiritual strength to the devotee.

Powerful verse:

Namotthuṇaṃ is a more powerful verse of devotion compared to other devotional prayers. Every student of religious literature knows that man often prays for materialistic growth and as a consequence, his prayer is blind rather than steadfast and devout. Thus he prays to gods that represent material wealth and worldly emotions such as anger and pride rather than to those who represent the right faith. Such negative

beliefs are the cause of cruel practices such as animal sacrifice in the name of god and religion.

In the namotthuṇaṃ, the great tīrthaṅkaras are praised along with their powerful and benign qualities. Each quality of the tīrthaṅkaras is so commanding and unique that words cannot do them justice. If viewed from the true happy heart of a devotee, you will see every quality, every word and every alphabet of namotthuṇaṃ as one of divine magic - 'ekā kriyā dvyarthakarī prasiddhā'.

Arihanta – form and definition:

The arihantas are those who have conquered attachment and aversion. Jainism is a religion of victory over one's own inner enemies. This has been achieved by the arihantas; hence the entire Jaina literature begins with obeisance to them and ends with the same. This is seen in the main mantra of Jainism, the navakāra mantra, which begins with obeisance to the arihantas. Right vision is the very foundation of Jaina spiritual practices; hence the pratijñā sūtra also begins with arihantas – arihanto maha devo. So also namotthuṇaṃ begins with – namotthuṇaṃ arihantāṇaṃ.

The meaning of arihanta is – the destroyer of enemies. You may wonder about such a trait being termed as a religious ideal. There are thousands of warriors who can kill their enemies. Are they all worthy of worship? In the *Bhagavad Gītā*, the term 'arisūdan' meaning destroyer of enemies is used to refer to Kṛṣṇa. Kṛṣṇa had vanquished cruel enemies such as Kansa, Śiśupāla and Jarāsandha. So is he also an arihanta? The answer is that here the term 'Arihanta' refers not to extinguishers of external enemies, but to inner enemies of anger and passion. We can find thousands of warriors to help us conquer external enemies, but it is rare to find those great spiritual warriors who can conquer the inner enemies. Even the mighty Rāvaṇa could not do so, and was finally defeated. Therefore, Jainism says fight with the self. Fight with your inner passions. For, the external enemies emerge from these. Thus, the trees of such vices have to be uprooted, not superficially pruned. When the inner passions of anger, pride, attachment etc. are vanquished, how can the external enemies ever be born? Thus the war of Jainism

is a spiritual war. Here one does not fight with the outside, but with the inside, with oneself. The foundation of universal peace lies here. Only one who becomes an arihanta, one who prays to become an arihanta, one who worships an arihanta, can be the true torch bearer of universal peace. It is with this in mind that Ācārya Bhadrabāhu writes. "It is the eight kinds of karmas that are the enemies of all souls. He who destroys them is known as an arihanta."

atṭha vihaṃ pi ya kammaṃ, aribhūyaṃ hoi savva-jīvaṇaṃ
taṃ kammamaṃ hantā, arihantā teṇa vuccanti

- *Āvaśyaka Nirukti* 914

The term arihanta has many meanings in the Prākṛit and Sanskrit languages which are replete with deep connotations. Some of the many versions of arihanta are arahanta, aruhanta, arahontara and arathānta. The term 'arahanta' which stems from the root 'arha pūjāyāṃm', means venerable. These arihantas are worshipped in all the three worlds as vītarāga devas or the gods of detachment. Even Lord Indra of the heavens prays to them and considers himself honoured to be their devotee.

'Arahontara' means omniscient, and 'raha' means secret, or mystery. Thus arahontar refers to those who have no mysteries left to unravel and who can see the infinite quality of all inert and living objects in this universe with clarity.

Arathānta means free from possessions in life and from the shackles of death. 'Ratha' means anything possessed and 'anta' means death and destruction. Thus, one who is beyond all possessiveness and free from the cycle of birth and death is arathānta.

Arahanta means free of attachment. 'Rah' means attraction. So those who have conquered all attachments and attraction because they have destroyed all mohaniya karmas are known as arahanta.

Aruhanta means destroyer of karmic seed, so as never to be reborn. The root 'ruha' means progeny and tradition. The relation between seed and tree has been known for

ages. If the seed is destroyed, then there will be no tree. So also, karmas and birth have a relationship from time immemorial. Thus, if an aspirant burns the seed of his karmas with the right path, then he will be free of transmigration and become an aruhanta. This has been stated by Ācārya Umasvāti:

dagdhebīje yathātyantaṁ, prādurbhavati nāṅ kuraḥ
karma-vīje tathā dagdhe, na rohati bhavāṅ kuraḥ

- *Antima Upasañhārahārikā Prakaraṇa*

Bhagavantāṇaṁ - The form of god:

Ācārya Haribhadra has given an analysis of the word bhagavān by giving six meanings of 'bhaga' – splendour, energy, fame, beauty, conduct and endeavour.

aiśvaryaśya samagrasya, vīryasya yaśasaḥ śriyaḥ
dharmasyātha prayatnasya, ṣaṇṇāṁ bhaga itīṅganā

- *Daśavaikālika Sūtra 4/1*

Thus the soul which has splendour, energy, fame, beauty, conduct and endeavour, all in perfection, is known as bhagavān. The tīrthaṅkaras have all these six qualities in complete measure and hence are worshipped as bhagavān.

In this context, it is necessary to reiterate that Jainism does not believe in an eternal god who is the creator. It is the aspirant who becomes Godhead with his spiritual practices.

Āigarāṇaṁ - founders of religion:

The tīrthaṅkaras are also called as 'ādikara' which means the creator or originator. An objection can be raised that when religion is eternal, how can the tīrthaṅkaras be called as originators? The answer is that although the tīrthaṅkaras are not the founders of religion, they are the ones who establish religion in each era. They clear away the weeds

of wrong faith and irreligion and give a fresh start to religion. Hence they are worshipped with the word 'āigarāṇam'.

The Jaina scholars also explain that the tīrthaṅkaras are the originators of śruta dharma or religious literature. This means that the tīrthaṅkaras do not fall back upon the religious teachings of the past. Rather, they rely on their own experiences to show the path to the masses. Every era has its own scriptures based on the substance, space, time and thought of that era, and hence should have its own religious dictum. This explains the question raised by many sceptics as to why the religious literature available in the present era is from the time of Lord Mahāvīra, and not from that of his predecessors such as Pārśva.

Titthayarāṇam - Establishers of four-fold order:

'Titthayarāṇam' refers to one who establishes the tīrtha or religious ford which helps souls to cross this world of entanglements. Since Lord Mahāvīra and other seers are the propagators of this ford, they are known as tīrthaṅkaras.

We are all aware how difficult it is to swim in a rising tide! Ordinary mortals are terrified by the sight, and do not even attempt to swim. But the experienced swimmer possesses the courage to dive in, and to discover the ebbs and tides of the current. He then indicates to the masses waiting at the shores when and how to swim across. This world is like a swelling river, with crocodiles, high currents and depths which are not easy to navigate. The ordinary aspirants may get trapped in these, but the tīrthaṅkaras are extraordinary and show us the way to go across this turbulent river of life.

Tīrtha also means a bridge. The tīrthaṅkaras have built a strong ford, like a bridge, to cross the river of life. This ford consists of a four-fold path for monks, nuns, laymen and laywomen. Based on our capacity, it is up to us to choose or adapt any of these paths in our spiritual practices, and use them as bridges to cross over.

You may question that in this era, since it was Lord Ṛṣabha who established the existing ford, should he not be the only one to be called as tīrthaṅkara? Why are the other

twenty-three successors of R̥ṣabha also known as tīrthaṅkaras? The answer is that every tīrthaṅkara establishes the religious ford according to the circumstances of his time, and his successor only repairs and renovates the bridge to make it suitable to the changing times. The basic life breath of the religion remains the same. Only its external activities change. This also proves that the Jainas have always believed in the basic tenets and contemplations of this great religion and not blindly followed outdated words and methods.

Sayaṁ Sambuddhāṇaṁ - Self-realized:

‘Sayaṁ Sambuddhāṇaṁ’ refers to those who have the potential and determination to attain knowledge by themselves. There are thousands who remain in a state of deep slumber even when woken up. Such is their ignorance. There are some who cannot wake up by themselves but who rise above their ignorance when inspired by others. Most ordinary aspirants fall in this category. Then there is a third category of persons who not only awaken themselves, but also inspire this world which sleeps in the lap of delusion to awaken. Our tīrthaṅkaras are those great beings that fall in this category. They do not tread any pre-determined path. They create their own path for the redemption of their own self and that of humanity at large. There is neither any guru nor any scripture that can illuminate the path of the tīrthaṅkaras. They are their own guides and the travellers of that path. They are dependant on none other than the self. They demolish the traditions of an old, weary world and create new traditions, and new plans for universal welfare.

Purisuttamāṇaṁ - supreme amongst men:

The tīrthaṅkaras are described as purisuttamāṇaṁ or superior among men. Both, their internal and external qualities are divine and extraordinary. The form of the Lord is dazzling to all the three worlds. His body is special, possessing 1008 qualities indicating his significance. The internal qualities refer to infinite knowledge, infinite vision and so on. None can ever compare with these great tīrthaṅkaras, not even the celestials that rule the heavens.

Purisa-sīhāṇaṁ - lions amongst men:

The tīrthaṅkaras are considered as lions among men. The lion is considered an ignorant and ferocious animal. Then how can the tīrthaṅkaras who are an eternal fountain of kindness and compassion be compared to it? But here the implication is that of the bravery and courage of the lion. Just as the lion is fearless by his strength and command, the tīrthaṅkaras are fearless in this world. No other person can compare to them in strength and austerity of the self.

Purisavara puṇḍarīyāṇaṁ - lotuses among men:

The tīrthaṅkaras are also compared to the great white lotus namely puṇḍarīka. The white lotus is superior to other lotuses in beauty and fragrance. A white lotus in a pond can spread more fragrance compared to thousands of other lotuses. The bees are attracted to it from a distance. It spreads its fragrance in the world without any selfish motive. This is the reason why the tīrthaṅkaras are compared to this lotus. The fragrance of their spiritual existence is eternal. They spread the fragrance of their qualities such as non-violence and truth. The fragrance of the lotus lasts until it withers, but the lives of tīrthaṅkaras will touch the lives of the multitude forever. Just as the lotus is white, the life of a tīrthaṅkara is also white and untarnished by even a tinge of attachment and aversion. And finally, just as the lotus is unaffected by the sludge of the pond, the tīrthaṅkaras are unaffected by the activities (vāsanās) of the world around them.

Purisavara gandhahasthīṇaṁ - Gandhahastī amongst men:

The tīrthaṅkaras are considered as the elephant Gandhahastī. The lion is a symbol of bravery and not of fragrance, and the lotus that of fragrance but not of bravery. But the Gandhahastī is a fragrant elephant and is symbolic of both qualities. This legendary elephant is believed to be magnificent with a powerful fragrance that makes other elephants panic and bolt from a battlefield. The Gandhahastī is considered auspicious in Indian literature. It is said that neither famine nor flood can ever afflict a region inhabited by the Gandhahastī. There is always abundance of everything in its grand presence.

Thus, the tīrthaṅkaras are also considered as the Gandhahastī of humanity. Their power and aura are so strong that all negative emotions and actions such as violence, torture, ignorance and pretence, however powerful they may be, cannot sustain. Even if these negativities have ruled for centuries, they vanish as soon as the voice of the tīrthaṅkaras is heard. Furthermore, just like the Gandhahastī, wherever the tīrthaṅkaras tread the soil, all calamities come to an end. Peace reigns in the vicinity of the tīrthaṅkaras. It is to be noted that not just internal blemishes of passions come to an end with the blessings of the tīrthaṅkaras, but external problems also see their end.

Logapaivāṇam - beacons of the universe:

The tīrthaṅkaras are said to be the lamp of the universe. When the darkness of ignorance becomes very thick, and one cannot even sense a glimmer of truth and welfare, the tīrthaṅkaras spread the light of their knowledge in this world and illuminate the path of truth.

A lamp in a house illuminates just a corner, but the tīrthaṅkaras are the lamp of the three worlds. The responsibility of illuminating this universe rests with them. The lamp in the house needs a wick and oil, and burns for a short while; but the tīrthaṅkaras illuminate beyond the limits of space and time.

Then why have the tīrthaṅkaras been compared to a lamp, rather than the sun and the moon? If you reflect, you will find that the sun and the moon have the power to shed light, but they cannot transform anyone to have their qualities. But just as thousands of lamps can be lit by touching their wicks to a burning lamp, the tīrthaṅkaras shine and spread their light, and enlighten the life of aspirants.

Abhayadayānam - bestowers of fearlessness:

Among all boons, it is the boon of fearlessness that is considered supreme. Compassion of the heart is fully understood only with the blessing of fearlessness.

dāṇāṇa seṭṭham abhayappayānam

- Sūtra Kṛtāṅga 6/23

Verily, the tīrthaṅkaras are kind and compassionate in all the three worlds. Their heart is filled with the ocean of compassion, which they extend even towards those who have hurt them. Remember the example of the arrogant Gośālaka whom the Lord saved from the wrath of the yogi, or the story of how Lord Mahāvīra forgave the serpent Caṇḍakauśika! The tīrthaṅkaras are born at times when humanity has forgotten its path, and when injustice and violence unleash their deadly power. The tīrthaṅkaras calm the world with their teachings and guidance towards the right path irrespective of gender, cast, creed and status. They have set themselves the task of, gently redirecting the stream of humanity on to the right path.

Cakkhudayāṇaṁ - bestowers of vision:

However healthy a person may be, if he has no vision, his life could be very burdensome indeed. If a blind man gains vision, can you imagine his joy? The tīrthaṅkaras are known as the givers of vision. When the web of ignorance spreads before the eyes, and one loses sight of the distinction between truth and non-truth, it is the tīrthaṅkaras who clear those webs and give the vision of wisdom.

There is an old tale about a miraculous temple. Any blind devotee who prayed there would be blessed with sight. The blind would go there with the help of a walking stick and as soon as they gained vision, they'd joyously throw the stick away and walk free. The tīrthaṅkaras are also such miraculous deities, since those who are blinded by passions gain the sight of wisdom in their presence. The serpent Caṇḍakauśika's life depicts exactly this. He was blinded by anger and ignorance which dissipated in Lord Mahāvīra's presence.

Cakkavaṭṭīṇaṁ - conqueror:

When the land is divided over petty issues, and has lost its unity, it is the cakravartī or crowned head of the land who brings back peace, unity and order. This is the aim and

role of a good king. So also, the tīrthaṅkaras are the cakravartīs or sovereigns of religion as they spread its true message in all the directions with the aim of re-instating the right path for a wayward humanity.

They establish the four-fold path of charity, austerity, celibacy and contemplation, and by performing penances till the very end of their lives, they teach the masses to do the same. It is the religious wheel of the tīrthaṅkaras that can establish material and spiritual peace in this world. They have the power to end debates and conflicts between religions and establish an undivided world. Though the cakravartīs are guided just by their own power, the tīrthaṅkaras are embodiment of peace and spiritual strength. They become the masters, not of our bodies, but of our souls.

Viātṭachaumāṇaṁ - devoid of deceit:

The tīrthaṅkaras are known as those who are free of pretense. Chadma or pretense has two meanings – covering up and cheating. The four ghāti karmas which obstruct the true nature of the soul are known as chadma.

chādayatīti chadma jñānāvaraṇīyādi

- *Pratikramaṇa Sūtra Padavivṛtiḥ, Praṇipātadaṇḍaka*

Those who are free of these chadma karmas are the tīrthaṅkaras. They are free of ignorance and attachment. Their life is simple and equanimous. They have no hidden agendas, and share all that they have with the world at large. Their words have the power to give validity to scriptures. Their discourses are proven, conceptually strong, beneficial, and defy the wrong path.

āptopajñamanullaṅ dhyamadṛṣṭeṣṭavirodhakam
tattvopadeśakṛt sārvaṁ, śāstraṁ kāpatha-ghaṭṭanam

- *Nyāyāvātāra 9*

The voice of the tīrthaṅkaras – universal welfare:

The life of the tīrthaṅkaras is not just for their own salvation, but also for the redemption of others. They cross their own karmas and help others overcome them as well. Those who sing the praises of salvation for oneself must look at this great ideal.

The question is – why do the tīrthaṅkaras wander far and wide to give the message of truth and non-violence? They have found their own salvation. So what is left for them to do? What do they gain by watching over others? How does the spiritual awakening of others benefit them and why? Would their special status as evolved souls be lost if they did not give discourses to others?

The answer to all these questions is that the tīrthaṅkaras do not gain anything by imparting their wisdom. Their actions are neither for their own benefit, nor are they interested in gathering groups or heading cults. They are beyond attachment and aversion. Their discourses resound with the thought of universal welfare and nothing else. They are fountains of compassion. This feeling of compassion is the base of their exalted life. The greatness of Jainism is not just in seeing one's own welfare but that of the others as well. Even after attaining kevala jñāna, Lord Mahāvīra wandered for thirty years spreading the message of love and non-violence.

dharmamuktavān prāṇināmanugrahārtham, na pūjā-satkārārtham
- *Sūtra Kṛtāṅga śikā 1/6/4*

The same thought of the above commentary, is also found in the primary āgamas -
savvajagajīva-rakkhaṇa-dayatṭhayāe pāvayaṇaṃ bhagavayā sukaḥiyam
- *Praśnavyākaraṇa Sūtra 2/1*

Savvadarisīṇaṃ - omniscient beings:

When you look at the namotthuṇaṃ sūtra, you will see that the condition for achieving omniscience is the complete removal of attachment and aversion. Without conquering attachment and aversion, one cannot find the elevated status which brings omniscience. Without becoming omniscient one does not become worthy of being worshipped by the masses. Ācārya Hemacandra states:

sarvajño jitarāgādi-doṣastrailokya-pūjitaḥ
yathāsthitārtha-vādī ca, devorhan parameśvaraḥ

- *Yogaśāstra* 2/4

The posture for reciting namotthuṇaṃ:

There are many views about the correct posture to be adopted while reciting the namotthuṇaṃ. Ācārya Nami, the great commentator of *Pratikramaṇa Sūtra* prescribes the pañcāṅga posture. This is done by bending and touching the ground with the knees, hands and forehead, and then paying obeisance. But Ācārya Hemacandra and Haribhadra prescribe the yogamudrā which has been described in the earlier chapter of ālocanā sūtra.

In the āgamas such as *Rajaprasāniya* and *Kalpasūtra*, where the devas pay obeisance to the tīrthaṅkaras, there is a tradition of positioning the right knee on the floor, the left knee at a right angle to the floor and both palms coming together at the forehead in humility and reverence.

Nowadays, the Sthānakavāsīs read the namotthuṇaṃ twice. The first reading is to pay obeisance to the siddhas and the second, to the arihantas. There is not much difference except that in the namotthuṇaṃ to the arihantas, 'ṭhāṇaṃ sampāviu- kāmāṇaṃ' is stated instead of 'ṭhāṇaṃ sampattāṇaṃ'. The meaning of 'ṭhāṇaṃ sampāviu- kāmāṇaṃ' is - those arihantas who are yet to undergo their karmas through their body, will attain mokṣa once they have completed their karmas. It must be noted that they do not aspire for mokṣa because they are beyond aspirations. Mokṣa is their goal, not a mere aspiration.

It must be noted that reciting namotthuṇaṃ twice is not found in the ancient texts and āgamas. When we look at this sūtra in a subtle manner, we realize that this is neither for the siddhas nor for all the arihantas. Arihantas are of two kinds – sāmānya kevalīs and tīrthaṅkaras. Sāmānya kevalīs are those who have attained omniscience but they are not establishers of the ford like the tīrthaṅkaras. Many of the adjectives such as ford-founders (titthayarāṇaṃ), self-realized (sayam sambuddhāṇaṃ), and charioteers of

religion (dhamma-sārahīṇaṃ) cannot be applied to the sāmānya kevalīs. They refer only to the tīrthaṅkaras and hence this sūtra is to pay obeisance to the tīrthaṅkaras.

Namotthuṇaṃ - an obeisance to tīrthaṅkaras:

In my humble opinion, we must recite the first namotthuṇaṃ of 'ṭhāṇaṃ sampattāṇaṃ' and not the second of 'ṭhāṇaṃ sampāviu- kāmāṇaṃ'. The latter is only for the tīrthaṅkaras who are present in the Bharata kṣetra (the world where we reside). However, there are no tīrthaṅkaras present in the Bharata kṣetra. You may refute me by saying that there are twenty viharmānas, also known as viharmāna tīrthaṅkaras, present forever in the Mahāvideha kṣetra. Viharmānas are also tīrthaṅkaras, but they have not yet attained mokṣa. We are not in their reign now as they are not ford-makers. Our ford-founders are the twenty-four tīrthaṅkaras from Ṛṣabhadeva to Mahāvīra.

My contention is that tīrthaṅkaras must be revered during the period of their reign, not otherwise. So if you are not in the period of their reign and are not following the rules prescribed by them, then there is no basis upon which to worship them. Hence the Viharmānas do not qualify for worship in this sūtra. This is seen in the ancient Āgamic literature where the second namotthuṇaṃ is not read if the tīrthaṅkaras are absent. In the Draupadī adhyayana of the *Jñātā Sūtra*, Dharmaruci Aṇagāra read the first namotthuṇaṃ during santhārā (embracing voluntary death) and not the second. In this same sūtra, the brothers of Kuṇḍarīka, namely Puṇḍarīka and Arhannaka also read the first namotthuṇaṃ during santhārā. You may ask - what if there was an absence of tīrthaṅkaras in this world at that time. The tīrthaṅkaras were present in the Mahāvideha kṣetra even then. By this understanding, it is clear that according to the āgamas, the first namotthuṇaṃ must be read for those who have attained the tīrthaṅkara status and have become siddhas. If tīrthaṅkaras are present now, according to the description of their births in the various scriptures, one must take their name and add it to the second namotthuṇaṃ and utter their names accordingly.

I have stated my thoughts here, not out of insistence, but in the hope that scholars who read this may want to reflect upon it.

The nine sampadās:

As we have already mentioned, sampadā means relaxation. In this namotthuṇaṃ sūtra, nine kinds of sampadās have been mentioned.

The first one is stotavya sampadā which has instructions for the Supreme Being worthy of worship, an obvious reference to the tīrthaṅkaras.

The second one is sāmānya-hetu sampadā. This gives a description of the common qualities that makes someone worthy of being worshipped. Jainism is a scientific and logical religion. It does not worship anybody without reason, but rather prescribes that worship should be based on the qualities of the deity.

The third is viśeṣa-hetu sampadā which enumerates the special qualities that makes someone worthy of worship.

The fourth is upayoga sampadā which describes the benevolence of the tīrthaṅkaras and the benefits of welfare that they have imparted.

The fifth is hetu sampadā connected with upayoga. It tells us how the tīrthaṅkaras have done great welfare work for humanity.

The sixth is viśeṣa-upayoga sampadā which describes the special and extraordinary efforts of the tīrthaṅkaras for universal wellbeing.

The seventh is sahetu-svarūpa sampadā. Here the true and pristine form of the tīrthaṅkaras is outlined by their qualities such as knowledge and vision.

The eighth is nijasamaphalada sampadā. In this by the phrases 'jāvayāṇaṃ', 'bohayāṇaṃ' and 'moyagāṇaṃ', it is indicated that the tīrthaṅkaras have the potential to elevate souls to their own siddha status by their spiritual teachings.

The ninth is mokṣa sampadā. Here, using intense adjectives such as Śiva (pur soul) alive, eternal, indestructible, immovable etc., a simple and profound description of the form of mokṣa has been outlined. To those who respond to this by saying that any place, including the seat of liberation, is an inert object, to which adjectives such as soul (which is not inert) cannot be applied, the respond is that mokṣa or emancipation is not merely an inert place, but a unity of place and souls. It is the final destination or the highest status that a soul can attain.

Many names:

This sūtra has many popular names. It is called as namotthuṇaṃ since it has been created by the first alphabets according to the *Anuyogadvāra Sūtra*. It is also called *śakra-stava*. In the *Jambūudvīpa Prajñapti Sūtra* and *Kalpasūtra*, there is a description that the lord of the first heaven, namely Śakra-Indra worshipped the tīrthaṅkaras with this sūtra. Another name for this sūtra is *Praṇipāta Daṇḍaka*. It has been mentioned in the *Svopajñāvṛtti*, *Pratikramaṇa Vṛtti* and other texts of the *Yogaśāstra*. ‘Praṇipāta’ means obeisance, hence this name is befitting too.

All these three names have a scriptural base with equally deep significance and meaning. Thus there need never be a preference of one over the other.

Significance:

There is so much importance given to this namotthuṇaṃ sūtra in the Jaina religion because of its devotional power. It is indeed a great tribute to pay to the tīrthaṅkaras. The *Uttarādhyayana Sūtra* describes the benefits one can receive by worshipping these great souls:

thavathuimaṅgaleṇaṃ nāṇa-dansaṇa-caritta-bohilābhaṃ jaṇayai. nāṇa-dansaṇa-caritta-bohilābhasampanne ya ṇaṃ jīve antakiriyaṃ kappavimāṇova-vattiyaṃ ārāhaṇaṃ ārāhei

This means that by worshipping the tīrthaṅkaras, one gets an awakening (bodhi) of knowledge, vision and conduct. Using this bodhi with minimal efforts, an aspirant can reach a heaven called kalpa vimāna. With greater efforts, he can attain enlightenment too. Therefore, the essence of this sūtra is that, one who worships the tīrthaṅkaras becomes worthy of spiritual practices. Thus let us use this treasure of devotion to free ourselves from the shackles of spiritual bankruptcy which has chained us since time immemorial and attain clear vision and sublime peace for the self.

.11.
SAMĀPTI SŪTRA - THE SUTRA OF CONCLUSION

Sūtra:

1) eyassa navamassa sāmāiyavayassa,
pañca aiyārā jāṇiyavvā, na samāyariyavvā.
tañjahā -
maṇa-duppaṇihāṇe,
vaya-duppaṇihāṇe,
kāya-duppaṇihāṇe,
sāmāiyassa sai akaraṇayā,
sāmāiyassa aṇavaṭṭhiyassa karaṇayā,
tassa micchāmi dukkaḍaṃ.

2) sāmāiyaṃ sammaṃ kāeṇa,
na phāsiyaṃ, na pāliyaṃ,
na tiriyaṃ, na kiṭṭiyaṃ,
na sohiyaṃ, na ārāhiyaṃ,
āṇāe aṇupāliyaṃ na bhavai,
tassa micchāmi dukkaḍaṃ.

Glossary:

1) eyassa - this
navamassa - ninth
sāmāiyavayassa - vow of sāmāyika to promote the feeling of equanimity
pañca aiyārā - five transgressions in conduct
jāṇiyavvā - are worth knowing
na samāyariyavvā - not worth practising
tañjahā - they are as follows
maṇa-duppaṇihāṇe - improper tendency of mind
vaya-duppaṇihāṇe - improper tendency of speech
kāya-duppaṇihāṇe - improper tendency of body
sāmāiyassa - of sāmāyika or equanimity
sai-akaraṇayā - not to keep in memory
sāmāiyassa - of sāmāyika or equanimity

aṇavaṭṭhiyassa – disorderly
karaṇayā – to do
tassa – these transgressions related
mi – my
dukkaḍaṃ – sins
micchā – become void

2) sāmāyaṃ – of sāmāyika or equanimity
sammaṃ – in a complete manner
kāṇaṃ – with the body
na phāsiyaṃ – not touched
na pāliyaṃ – not practised
na tīriyaṃ – not fulfilled
na kiṭṭiyaṃ – not praised
na sohiyaṃ – not purified
na ārahiyaṃ – not worshipped
āṇāe – with the permission of the venerable ones
aṇupāliyaṃ – not followed
na bhavai – if not occurred
tassa micchāmi dukkaḍaṃ – all my sins become void

Meaning:

During this ninth vow of sāmāyika, one must be aware of the five transgressions to be avoided. They are - 1) to allow the mind to wander on the wrong path 2) to allow the speech to traverse the wrong path 3) to allow the body to walk the wrong path 4) to conclude sāmāyika midway, even in a moment of thoughtlessness 5) to perform sāmāyika with disturbance. If I am guilty of any of the above transgressions, may my sins become void by ālocanā (introspection).

Cleanse the inner being by earnest prayer, saying “If I have not performed the vow of sāmāyika perfectly, not followed its rules, not completed it with purity of heart, not recited its texts correctly, nor worshipped in a right manner in accordance with the rules laid down by the gods, then may any sins of mine related to these transgressions become void.

Analysis:

An aspirant is surrounded by the atmosphere of ignorance and delusion. Therefore, despite being vigilant, he is often prone to errors. When one commits mistakes even in obvious matters of the household, how can he escape errors in subtle religious activities? Here even the slightest indulgence in attachment and aversion, a slight remembrance of sensory objects and passions causes disturbance in religious activities and blemishes the soul. It needs to be set right immediately to avoid longlasting negativity of the aspirant's sādhanā.

Four kinds of wrongdoings:

The sāmāyika is a very important religious activity and needs to be followed correctly in life. But the passions that have attached themselves to the soul over time do not allow the aspirant to progress easily. Even a duration as small as an antarmuhūrta does not pass peacefully. Therefore, it is the duty of the aspirant to be very watchful of himself during sāmāyika, to make null and void by introspection and atonement, any wrongs he may commit during sāmāyika.

Any vow can be violated by four means – by atikrama, vyatikrama, aticāra and anācāra. Atikrama means destruction of the gentleness of the mind accompanied by a resolve to perform an inappropriate act. Thus it is a mental act of transgression. When one starts preparing and becomes ready to commit the inappropriate act, and thus is ready to transgress the vow, it is the stage of vyatikrama. To move ahead and collect the things needed to transgress the vow is aticāra. And finally to transgress the vow itself is anācāra.

The difference between aticāra and anācāra:

In the stage of aticāra, the transgression of the vow is incomplete, but in anācāra, it is complete transgression. The sins of aticāra can only cause a blemish in the vow; they do not destroy the vow. Therefore, these blemishes can be removed by introspection and atonement. But with anācāra, the transgression of the vow is complete. Under such circumstances, the vow has to be adopted afresh. It is the duty of the aspirant to protect

himself from the wrongs of atikrama. He must be vigilant and clear all flaws by introspection, never allowing himself to move towards anācāra. As one becomes more vigilant in life, restraint becomes stronger.

It is to purify the wrongs committed during sāmāyika that the Samāpti sūtra has been in existence. In this sūtra, it is the transgressions of sāmāyika that have been written about and criticized. Among those transgressions that can taint sāmāyika, the aticāras are the primary ones. Hence when aticāras are corrected by introspection, atikrama and vyatikrama are understandably set right.

The five aticāras:

There are five aticāras in sāmāyika which are as follows:

- 1) When the mind is focused on worldly matters and resolves that are not related to sāmāyika, such transgressions of mind are known as maṇa-duppaṇihāṇe.
- 2) Uttering thoughtless, careless, bitter, harsh and vulgar words, or speaking unnecessarily during sāmāyika are transgressions of speech known as vaya-duppaṇihāṇe.
- 3) To be physically restless during sāmāyika and moving about without reason or vigilance are transgressions of body known as kāya-duppaṇihāṇe.
- 4) To forget that one is in a state of sāmāyika, or the number of sāmāyikas one has vowed to undertake, or to forget the procedure of commencing sāmāyika are transgressions of memory known as sāmāyassa sai-akaraṇayā. This also includes irregularity in performing sāmāyika.
- 5) To be bored during sāmāyika, to wait impatiently for the duration of sāmāyika to end, or to conclude sāmāyika before its specified duration are known as aṇavaṭṭhiyassa doṣa of sāmāyika.

If sāmāyika is completed deliberately before its specified duration, it is anācāra, but if one concludes it by mistaking its duration to be over, it is not anācāra, but aticāra.

Conclusion:

The obvious question is that since mental activities are so subtle that as much as one may try, one cannot escape certain transgressions of sāmāyika, is it not better to avoid sāmāyika altogether rather than to commit the transgressions?

The answer to this is that there are six stages for the vow of sāmāyika. Even if the first mental transgression cannot be overcome, there are still five stages that remain. And so sāmāyika remains and does not disappear from life altogether. To avoid action for fear of mistakes is foolishness. The term 'micchāmi dukkaḍaṃ' is there for precisely this reason that one can repent and atone for one's sins. Sāmāyika is a śikṣā vrata, which means it can be attained by constant practice. It is indubitable that the practice of sāmāyika will bear rich fruit.

APPENDIX

PROCEDURE OF SĀMĀYIKA

Procedure to commence sāmāyika:

Choose a calm and a quiet place, clean it, place a pure white and clean āsana (sitting mat), and commence sāmāyika in the appropriate attire for prayer (clothing such as turbans and coats must be removed). The muhapatti or the piece of cloth to cover the mouth is a must. Either seated in the padmāsana or standing in jinamudrā, one must begin by prostrating in the eastern or northern direction. The sāmāyika must commence with the recitation of the following:

Namaskāra sūtra (navakāra) thrice

Samyaktva sūtra (arihanto) thrice

Guru-guṇa-smaraṇa sūtra (pañcindiya) once

Guru vandanā sūtra (tikkhutto) thrice

After salutations, the aspirant must seek permission for ālocanā and recite the following in jinamudrā:

Ālocanā sūtra (īryāvahiyaṃ) once

Kāyotsarga sūtra (tassa uttarī) once

Āgāra sūtra (aṇṇattha) once

Either seated in the padmāsana or standing in jinamudrā, one must now get into the meditative posture for kāyotsarga:

In kāyotsarga, meditate in silence on logassa till 'candesu nimmalayarā'

Conclude by saying aloud 'ṇamo arihantāṇaṃ'

Now recite the entire logassa once.

Recite guru vandanā sūtra (tikkhutto) thrice.

Seeking permission for sāmāyika from god or from one's guru, recite pratijñā sūtra (karemi bhante) thrice.

Now sit down with right knee on the floor, left knee positioned at a right angle to the floor, and fold your palms like a lotus bud.

Recite praṇipāta sūtra (namotthuṇaṃ) twice, first time as an obeisance to the siddhās, and then to the arihantās. During the second time, say 'ṭhāṇaṃ sampāviu kāmāṇaṃ' instead of 'ṭhāṇaṃ sampattāṇaṃ'. Now spend the duration of sāmāyika (forty-eight minutes) by immersing yourself in reading, meditation, chanting, religious studies etc.

Procedure to conclude sāmāyika:

Recite the following:

Namaskāra sūtra (navakāra) thrice

Samyaktva sūtra (arihanto) thrice

Guru-guṇa-smaraṇa sūtra (pañcindiya) once

Guruvandanā sūtra (tikkhutto) thrice

After salutations, the aspirant must seek permission for ālocanā and continue the following in jinamudrā:

Ālocanā sūtra (īryāvahiyaṃ) once

Kāyotsarga sūtra (tassa uttarī) once

Āgāra sūtra (aṇṇattha) once

Either seated in the padmāsana or standing in jinamudrā, one must now get into the meditative posture for kāyotsarga:

In kāyotsarga, meditate in silence on logassa till 'candesu nimmalayarā'.

Conclude by saying aloud 'ṇamo arihantāṇaṃ'

Now recite the entire logassa once

Sit down with right knee on the floor, left knee positioned at a right angle to the floor, and fold your palms like a lotus bud. Now recite the following in the order given below:

Praṇipāta sūtra (namotthuṇaṃ) twice

Sāmāyika samāpti sūtra (eyassa navamassa) once

Namaskāra sūtra (navakāra) thrice
